English Translations of

Majmoo’al-Fatawa of Permanent Committee for Scholarly Research and *ifta*’ of K.S.A

Second Collection

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Tafsir, Qur'anic Sciences, and Sunnah

(Part No. 3; Page No. 6)

Fatwa no. 17796

Q: Allah (Exalted be He) says: (**"Say (O Muhammad peace be upon him): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..."** unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering)...) **This Ayah (Qur'anic verse) emphasizes that the only animal whose meat is forbidden to be eaten is the swine as this is repeated in many other Qur'anic Ayahs. However, there is a Hadith which states:** (Allah has prohibited the eating of all fanged beasts, all the birds having talons and domestic asses' meat.) **Is there a contradiction between what is mentioned in the Qur'an and this Hadith (if it is Sahih [authentic]), as Qur'anic Ayahs can only be abrogated by another Ayah and as I know this Ayah is not abrogated -Allah knows best? I hope Your Honor would clarify this matter for us. May Allah guide and reward you!**

A: There is no contradiction between the Ayah and the Hadith, for the Hadith mentions more prohibited things that the sacred Ayah does not mention. Allah (Exalted be He) states: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)

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In another Ayah, He (Exalted be He) states: (he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) This is also not because of Naskh (abrogation) as you thought; rather, for clarification of the rulings that are not mentioned in the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The First and second questions of Fatwa no. 16492

Q 1: some people claim that there is a historical side to the revelation of the Qur'anic texts, i.e., the Ayahs (Qur'anic verses) were revealed in certain situations and came to an end by the end of these situations; therefore, it is not permissible to apply Qiyas (analogy) to them. If this is correct, what about Ayat-ul-Ahkam (Qur'anic verses containing legal rulings)? What is the ruling on those who make this allegation?

A: The Nas (Islamic text from the Qur'an or the Sunnah) and the Shari`ah rulings are general for all people and all problems till the Day of Resurrection, for Allah (Exalted be He) states with regard to the Qur'an: ﴾that I may therewith warn you and whomsoever it may reach.﴿ He (Exalted be He) also states:

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﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ and: ﴾This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.﴿ This is an address to all people till the Day of Resurrection, for the Prophet (peace be upon him) stated: ﴾I am leaving you that which if you stick to you will not go astray: The Book of Allah and my Sunnah.﴿ There are so many other evidences. Accordingly, whoever restricts the Shari`ah to the past is considered Kafir (disbeliever) and Murtad (apostate).

Permanent Committee for Scholarly Research and Ifta'

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Q 2: Some people claim that everyone is entitled to interpret the Ayahs (verses) of the Qur'an according to their understanding and according to the context. They claim that the text is sacred, but understanding it is not sacred. For example, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Throne, Surah Al-Baqarah, 2:255) and the Ayahs that speak about the Throne and the Hand of Allah. If this claim is false, who is entitled to interpret the Qur'an, and what is the extent of the sacredness of such interpretation?

We ask that you give us the Tafsir (explanation/exegesis of the meanings of the Qur'an) for this Ayah of Surah Al-`Imran,

﴿ **it is He Who has sent down to you (Muhammad peace be upon him) the Book (this Qur'an). in it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)];** and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.﴾

We hope you will clarify for us what is meant by Mutashabihat "Verses that are allegorical," and Muhkamat "Ayahs that are decisively clear"? Who are "the firmly grounded in knowledge" whom Allah entrusts with interpreting it and guides them to do this?

A: It is not permissible to give Tafsir, except for the scholars who are knowledgeable in Tafsir. It is not permissible to give tafsir of the Qur'an based on ignorance and whims. The Prophet (peace be upon him) said, ﴿Whoever interprets the Qur'an without knowledge, let him assume his seat in Hellfire.﴾ Reported by Al-Tirmidhi. Only the scholars can comprehend these texts, and no one should depend on their own understanding while they lack the required knowledge, as this would be saying things about Allah without knowledge, which Allah regards as more grievous than Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) says, ﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾

As for Ayat-ul-Kursy and the Ayahs that speak about the Throne and the Hand, these are considered of the matter of `Aqidah (creed) that accept no Ijtihad (juristic effort to infer expert legal rulings); rather, they are to be confirmed as they are without interpretation. The Mutashabihat are the general and absolute Ayahs, while the Muhkamat are those that explain in detail and specify them. As for "the

firmly grounded in knowledge," they are scholars who are specialists in Shari`ah and in understanding the Nas (Islamic text from the Qur'an or the Sunnah).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15886

Q: How do we reconcile the Hadith that states: Difference (of opinions) is a mercy (for the nation), and the Ayah that declares: (and do not dispute (with one another) lest you lose courage and your strength departs) **However, I am not aware of the degree of the Hadith in terms of authenticity. May Allah reward you.**

A: The Hadith is not Sahih (authentic). Differences of opinion are a trial and a test from Allah to His servants, not a mercy at all. Allah (Glorified and Exalted be He) states: (And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.)

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Allah also states: (Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].) Whoever exerts himself to reach the truth regarding debatable juristic matters and is scholarly and insightfully qualified to exercising Ijtihad (juristic effort to infer expert legal rulings) then arrives at the truth shall receive a double reward, but if the opinion is incorrect, then only one reward is received. However, whoever debates matters without knowledge following their desires is sinful and will not be rewarded. Thus, the proofs of the Qur'an, the Sunnah, and the juristic views are reconciled. Allah (Exalted be He) states: (but they will not cease to disagree.) (Except him on whom your Lord has bestowed His Mercy (the follower of truth) The Prophet (peace be upon him) stated: (If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward.) (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Fatwa no. 21069

Q: In our working field there is a department for teaching a set of subjects, such as military history, geography, management, research methods, etc.

This department is called the humanities department. Among the subjects taught are the Glorious Qur'an and Islamic culture. Is it permissible to include the Glorious Qur'an, which is the Divine Knowledge, as a subject among the courses of sciences of Humanities? I hope that you will enlighten us concerning this, may Allah reward you with the best reward.

A: The Noble Qur'an is the actual Word of Allah revealed to His Messenger Muhammad (peace be upon him) for the guidance of people to their Lord (Glorified be He). Allah (Exalted be He) said, ﴾Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴿ The Glorious Qur'an is from the knowledge of Allah which He bestows and teaches to His worshippers. This view is substantiated by one of the two interpretations of the following verse, ﴾But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى ا لله عليه وسلم); He has sent it down with His Knowledge﴿ This verse means that the Qur'an includes Divine Knowledge, Shari`ah rulings and foreseen information which are from Allah's Knowledge that He informed His worshippers of.

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Consequently, it is not allowable to include the Qur'an within the sciences of Humanities; for this gives the sense that the Noble Qur'an is from the work of humans, which entails putting it on equal footing with other secular sciences.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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claiming that The Qur'an was created

The first question of Fatwa no. 11864

Q 1: Some people say the Qur'an was created while others say that it is the Word of Allah. Two Muslim scholars differed concerning this issue; one of them argued that it is created while the other holds that it is the Word of Allah. I was not convinced with what I found in the book entitled Al-Haydah; would you kindly elaborate?

A: The Qur'an is the Word of Allah with its letters and meaning and it is not a creature. From Him it began and to Him it shall return. Allah (Exalted be He) stated: ﴾That (this) is indeed an honourable recitation (the Noble Qur'ân).﴿ ﴾In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴿ ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ ﴾A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ and He also stated: ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴿ Moreover, Allah (Exalted be He) states: ﴾And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),﴿ ﴾Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴿ ﴾Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴿ ﴾In the plain Arabic language.﴿ and: ﴾And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴿ The Prophet (peace be upon him) would have them listen to the Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17521

Q 1: Imam Ahmad Ibn Hanbal stated in his book [Al-Sunnah]: "The Qur'an is the word of Allah, not created. So, whoever claims that the Qur'an is created is a Jahmite, i.e. a follower of the heretic sectarian Jahm ibn Safwan, and disbeliever." I would like to know from Your Honor why those who claim the Qur'an is created' are considered disbelievers and judged as so by Imam Ahmad (may Allah have mercy on him)?

A: The Qur'an is truly the word of Allah. It was sent down to our Prophet Muhammad (peace be upon him) as a revelation. Allah states: ﴾And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴿ and: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ He (Exalted be He) also states: ﴾And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).﴿ and there are many Ayahs in this context.

So the Qur'an is the word of Allah that is not created, and whoever says, 'it is created', is a disbeliever because the word of Allah is one of His Attributes and whoever claims that

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one of His Attributes is created is a disbeliever because the Attribute expresses the reality of the Self. Moreover, this false claim necessitates assimilation, i.e. likening Allah to His creation. Human beings did not speak until Allah created the faculty of speech in them. so whoever claims that the word of Allah is created likens Allah to His creation, Exalted is Allah above what they ascribe to Him! Allah is infinitely articulate according to His Will. We do not say that He did not speak until He created speech, nor was void of knowledge until He created knowledge. Evidently, the matter is clear for seekers of truth when Allah guides them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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The first question of Fatwa no. 19022

Q 1: what is difference between one who says: 'My articulation of the Qur'an is created' and one who says: 'The Qur'an is created'?

A: The difference between the two declarations is that claiming that the Qur'an is created is a statement of disbelief which takes one out of the fold of Islam. So the authoritative Muslim ruler must ask him to repent; if he repents and desists from saying this, he is forgiven; otherwise, he is subject to capital punishment after presenting the truth to him. Whoever claims this is similar to the heretics of pantheism, unionism, Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (A deviant Muslim sect founded by Wasil ibn 'Ata') who claimed the creation of the Qur'an. Indeed, the Qur'an is the word of Allah, for articulation is one of Allah's Attributes. He (Glorified be He) is characterized with all Perfect Attributes and His Attributes are inherently inseparable from Himself.

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Thus, there exits no separation between Himself and His Attributes. Like His Self, His attributes differ from those of His creatures and so the speech of the Creator of mankind is unlike the speech of mankind. According to the consensus of scholars of the Predecessors, one who claims this false statement is a disbeliever.

Imam Ahmad ibn Hanbal (may Allah be merciful with him) said: 'Whoever claims that the Qur'an is created is a disbeliever, for the Qur'an is part of Allah's Knowledge and includes the Names of Allah. Thus, when a person says that knowledge is created, he is a disbeliever because he claims that Allah did not have knowledge until He created it.

Sufyan Al-Thawri (may Allah be merciful with him) said: Whoever claims that the saying of Allah ﴾"O Mûsâ (Moses)! Verily it is I, Allâh, the All-Mighty, the All-Wise.﴿ is created, is a disbeliever and must be sentenced to capital punishment.

Similarly, Imam Malik, Ibn `Uyaynah, Yahya ibn Ma`in and others maintain that he is a disbeliever.

As for those who say the articulation of the Qur'an is created, it is an ambiguous statement that should be examined. If they mean the voice, it will be accepted; however, if they mean the words uttered, i.e. the Qur'an, it is falsehood. This is the doctrine of Al-Jahmiyyah and Al-Mu`tazilah. So, one must refrain from this general expression and be precise in order to avoid falling into what the heretics have fallen into.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Member	Deputy Chairman	Chairman

Fatwa no. 18880

Praise be to Allah, after studying and carefully examining some books I have come to know that the Qur'an is the Word of Allah and was not created, contrary to the doctrine of some groups such as Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). But, I found a very deceitful misconception that I did not know how to refute. I read one of the books of Ibn Al-Qayyim but I could not understand. This misconception is concerning Allah's (Glorified and Exalted be He) saying, ﴾Allâh is the Creator of all things﴿ The Noble Qur'an is a "thing" and they say that it is included in this verse. I hope that your Eminence could explain the purport of this Ayah (verse) and explain how to refute the misconceptions of those Bid`ah (innovation in religion) mongers. I appreciate your answer; may Allah reward you with the best.

A: The Noble Qur'an is not intended in this Ayah ﴾Allâh is the Creator of all things﴿ This is because the Glorious Qur'an is the Word of Allah and the words of Allah represent one of His Attributes which is not created; for the attributes follow the attributed. Allah, along with His Attributes including His Words, is the Creator of all things and anything other than Him is created. This is supported by the noble Ayah, ﴾Surely, His is the Creation and Commandment.﴿

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Here, Allah (Glorified be He) separated between creation and commandment as indicated by the conjunction which [in Arabic] denotes difference; the commandment is carried out by words. Allah (Exalted be He) said, ﴾Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴿ At this point, the misconception should be removed, In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18046

Praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the Fatwa request submitted to His Eminence the Mufty from the Undersecretary of the Ministry of Education, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (3050) on 26/6/1416 A.H. The following question was posed:

Enclosed is the query submitted from the Education Department in Al-Bahah about the permissibility of considering Qur'an a "subject" among other curricula subjects

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that students study and which is often mentioned in the memos issued by the ministries and education departments.

We would like Your Eminence to indicate if it is permissible to refer to the Qur'an as an academic subject for study. What alternatives do you suggest for it? May Allah safeguard you!

The query of the Education Department of Al-Bahah reads: "The Ministry of Education and some education departments often send us memos which refer to the Qur'an as an academic subject. Since the word 'subject' refers to a created thing while the Qur'an represents the Words of Allah (Glorified be He), which are not created, it is considered to be inappropriate to use the word 'subject' when referring to it. Is it permissible to refer to the Qur'an in this way?"

After studying the query, the Committee answered:

There is no problem if you refer to the Qur'an as an academic subject when talking about curricula, because the word "subject" in the context of education refers to the branch that students study. For instance, we may say "subject of Tafsir (explanation/exegesis of the meanings of the Qur'an)," "subject of Hadith," and "subject of Al-Qur'an Al-Karim". In this sense, it does not mean the created item as said above. Thus, there is no blame on using it - all praise be to Allah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20053

Q 2: Imam Ahmad (may Allah be merciful with him) said in his Book "Al-Sunnah", "Anyone who says that our voices when reciting the Qur'an are created is a member of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah)." However, Imam Abu Hanifah (may Allah be merciful with him) said in his book "Al-Fiqh Al-Akbar", "Our voices when reciting the Qur'an are created." Although scholars from among the Salaf (righteous predecessors) agreed that the Qur'an is the Speech of Allah and that it is not created, they differed on the voice of the person reciting the Qur'an; whether it is created (even though the servants' voices are created) or not created (even though the Qur'an, the Speech of Allah, is not created). I would like to know the truth as regards this issue and I need an explanation of the view of Shaykh-ul-Islam Ibn Taymiyyah and his scholar, Ibn Al-Qayyim (may Allah be merciful with them).

A: A Muslim's belief as regards the Qur'an should be the same as the belief held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and conform with the proof contained in the Qur'an and Sunnah (whatever is reported from the Prophet). A Muslim should believe that the Qur'an is the Speech of Allah in effect, letters, and meanings, and is revealed by Allah (Exalted be He), not created. It came from Allah (Exalted be He) and to Him it shall return. The Qur'an is the Speech of Allah (Exalted be He) wherever it is recited or recorded. Allah (Exalted be He) says:

﴾(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz),﴿ ﴾Exalted (in dignity), purified,﴿ Allah (Glorified be He) also says:

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﴾A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtil (falsehood)].﴿ ﴾Wherein are correct and straight laws from Allâh.﴿ The Qur'an we recite is the Speech of Allah (Exalted be He). We recite it with our voices, but its Words are the Words of Allah and the voices are the voices of those who recite it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 12465

Q: does Naskh (abrogation) exist in the Qur'an? What does it mean? is it permissible to abrogate the Qur'an by the Sunnah? What is the difference between Naskh and Bada' (Initiation)? What is the meaning of the saying of Al-Zamakhshary: "They are only things which He reveals, but does not initiate"? Is every exception considered Naskh and vice versa?

A:

First: Naskh is permissible and has already taken place. Allah (Exalted be He) states: ﴿Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.﴾ .

Second: Naskh is defined as: "The elimination of a legal ruling by subsequent legal evidence".

Third: It is permissible to abrogate Qur'an by Sunnah, for both are revelations from Allah (Glorified and Exalted be He).

Allah (Exalted be He) states: ﴿Nor does he speak of (his own) desire.﴾ ﴿It is only a Revelation revealed.﴾

Fourth: Al-Bada' means: The emergence after disappearance, or the initiation of an opinion that did not exist before. However, it is impossible to attribute both meanings to Allah (Glorified and Exalted be He), for they entail the existence of previous ignorance then the occurrence of knowledge, while Allah encompasses all things in (His) Knowledge. He (Exalted be He) states: ﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴾ When Allah (Glorified be He) abrogated some of His rulings by others, He was not subject to a sudden awareness of what was hidden from Him, or even established a new opinion, for He knows the abrogated and abrogating rulings even before prescribing them to His servants.

Furthermore, by Naskh Allah (Exalted be He) revealed to His servants what He already knew and not knowing something new according to the Phrase: "They are only things which He reveals, but does not initiate".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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respecting the Noble Qur'an

Fatwa no. 21889

Q: We would like you to instruct as to what our duties toward the Mus-haf (Arabic Qur'an) are and how we should respect it. What is the ruling on stretching one's leg towards it whether in the Masjid (mosque) or elsewhere?

A: It is obligatory to respect the honorable Mus-haf and it is prohibited to disrespect it in any way, such as entering the toilet while carrying it, placing it in an impure place, making it a pillow, stretching one's leg towards it, writing any part of it or hanging it in dirty or unrespectable places, writing it in newspapers as they are usually discarded carelessly, traveling with it to an enemy country, or giving it to a Kafir (disbeliever). If a part of the Mus-haf is worn out, it should be burnt or buried in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20196

Q 2: What is the ruling on writing Ayahs (Qur'anic verses) in the form of toys, for example?

A: writing Ayahs in the form of toys, birds, trees, or the like, writing them on decoration boards or plates, or writing them as

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a promotion of one's goods is prohibited and the person who does this is sinful. Actually, this involves disrespecting the Qur'an and making a sport with it. This also involves despising the Qur'an and making it liable to be thrown in inappropriate places once the things on which it is written are worn out after a long period of usage. These things might also be lost on being transferred from one place to another. Actually, Allah (Exalted be He) has not prescribed doing so as an act of worship. Moreover, Allah (Exalted be He) sent down the Qur'an to be a source of preaching, guidance, and a cure for inner diseases, and so that people might act in accordance with its rulings, believe in it, and recite it all day and all night. By doing so, they might increase their Iman (Faith) and have higher degrees in the Sight of their Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20475

Q: We would like to inform you that we are about to import thermal papers on which Qur'anic Ayahs (verses) and pictures of the Sacred Masjids are pictured in order to be posted on pottery produced by our factories as shown in the attached sample. Kindly, examine them and express your opinion on this.

A: It is not permissible to post Qur'anic Ayahs, any of Allah's Most Beautiful Names or pictures of the two Sacred Masjids on pottery or any other decorative products. In fact, it entails many potential dangers, including making Ayahs and Allah's Names liable to disrespect

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through putting them in inappropriate places. Likewise, people might seek their blessings and help and not seek Allah's. In addition, it is an innovated behavior that was never practiced by the Salaf (righteous predecessors) of the Ummah. Moreover, glorifying religious rituals stems from the heart whose effect appears on organs in the form of exerting efforts to put Shari`ah (Islamic law) into practice, establishing acts of worship and feeling angry when forbidden acts are committed, not in the form of inscriptions on walls or vessels.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19535

Q: What is the legal decision on the decorations and ornaments where the Glorious Name "Allah" and the name of the Prophet "Muhammad" are engraved? I work in business and I have dealings with some Muslim brothers in some countries. They want to know whether the Glorious Name "Allah" should be written on the right side and the name "Muhammad" on the left side or not?

You will find three forms attached to this letter which I want to ask about. Is it permissible to imprint them on the excellent crystal and other ornaments? Please, advise. May Allah reward you.

A: It is not permissible to write "In the name of Allah, Most Gracious, Most Merciful" on ornaments and other decorative items, for the phrase "In the name of Allah, Most Gracious,

Most Merciful" is an Ayah. To write it on such things exposes it to humiliation.

Also, it is not permissible to write the Glorious Name "Allah" on such things, because this may expose it to humiliation. Likewise, the name of the Prophet (peace be upon him) should not be imprinted on these things to protect it from degradation and prevent the overestimation prohibited by the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20022

Q: Some of the typographic workers print the Basmalah (Bismillah Al-Rahman Al-Rahim, i.e. In the Name of Allah, Most Gracious, Most Merciful) in the shape of an ostrich or other shapes. What is the ruling on this? Please, present your direction and advice regarding this. May Allah reward you with the best.

A: This mentioned act; i.e. writing the Basmallah (Bismillah Al-Rahman Al-Rahim) or other invocations in the shape of an ostrich or other birds is Munkar (disapproved of by Islamic law) for it involves disparagement of Allah (Glorified be He). So, people are not allowed to approve it or keep silent before it owing to a variety of things:

First: it includes picturing objects that have souls which is prohibited.

Second: it implies offense and abuse of Allah's Names and Attributes.

Third: this is a kind of playing with and belittlement of an Ayah (verse) from the book of Allah, namely Bismillah

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Al-Rahman Al-Rahim.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20802

Q 3: Some paintings contain the Name of Allah and His Messenger and others contain the two testimonies of faith in the shape of a man in the sitting position between the two prostrations with his forefinger in the right hand raised. People hang these paintings on walls. Is it permissible to possess and hang these paintings in houses? What is the ruling on buying, selling and making them?

A: It is not permissible to write the Qur'an in the shape of a human or whatsoever, since this involves inappropriate handling of the Book of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21605

Praise be to Allah Alone, and peace and blessings be upon the Last Prophet, Muhammad.

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has looked into the issue sent to His Honor the General Mufty from His Excellency the General Director of Awareness and Guidance Department under the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), no. 9/2801, dated 1/6/1421A.H. The query which has been passed to them by the General Secretariat of the Council of Senior Scholars, no. 3291, dated 18/6/1421. His Honor was asked the following:

As for the letter sent by the head of the authority in Jeddah concerning the spread of decorative models in the form of Qur'anic Ayahs that are placed in some plazas of the city of Jeddah; needless to mention that these models are exposed to many kinds of degradation, let alone the misuse of the sacred Ayahs of the Qur'an for a purpose which they were not revealed. I would like to acquaint you with a previous Fatwa issued from the Permanent Committee in this regard, no. 2078.

Due to its critical importance, we hope that this issue will be referred to His Honor, the General Mufty, for a final decision, and all necessary procedures will be taken accordingly.

A: It is impermissible to make three-dimensional models of the Ayahs of the Qur'an, either for placing them in houses, offices or public squares, for many reasons:

Firstly, this was never done by the Prophet (peace be upon him) or any of his Sahabah (Companions of the Prophet) (may Allah be pleased with them).

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Furthermore, it was authentically reported that the Prophet stated, (Whoever performs an act which is not based on our Sharia'h, it is to be rejected.)

Secondly, this act undoubtedly entails the degradation and abuse of the Ayahs of Qur'an, and not taking the Qur'an seriously. Indeed, this is the act of those who are the greatest losers in respect to their deeds.

Thirdly, this is a misuse of the Qur'an and the purpose for which it was revealed, i.e. reciting, and acting upon its teachings, as well as a means of guidance to the righteous path.

Therefore, it is obligatory to cease production of such models in order to glorify the Qur'an and avoid what the sanctified Shar` (Law) has forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21607

Q1: I enclosed for Your Honor a clipping from a newspaper called Al-Madinah Al-Munawwarah published last week. I noticed that one of the owners of a supermarket in Jeddah advertised the opening of a new branch quoting a verse from the Holy Qur'an. It is Ayatul-Fatah (literally the verse of the opening: the first verse of Surah Al-Fatah). I think that this is a misuse of the Qur'an (the Speech of Allah, may He be Glorified and Exalted). I hope you will have a look at it in order to advise and guide legal authorities in particular, and companies and agencies in general,

not to use Qur'anic Verses in advertisements in the future, if my opinion is correct.

A: It is not permissible to use the Glorious Qur'an in marketing and advertisement materials to promote the sale of goods etc., because this is considered abuse of the Qur'an and using it in other than the purpose for which Allah revealed it. It may also involve misrepresentation of the meanings of the Holy Qur'an and misquotation as mentioned in the question. This verse was revealed regarding Al-Hudaybiyah Treaty, and not to celebrate opening new shops and supermarkets. We must glorify the Noble Qur'an by reciting, contemplating, understanding, and acting by it and avoiding abusing it and using it for commercial purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18000

Q: What is the ruling when a certain topic is raised or a specific dialog runs during which some relevant Qur'anic Ayahs (verses) are cited? For example, a teacher may face a problem and when a student asks what has happened, she answers citing Allah's saying, ﴿No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh﴾ **Is**

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there any sin in this?

A: The majority of jurists deemed it permissible in general to quote Qur'anic Ayahs in one's words in order to make them sound better. This only applies as long as they are used for a purpose that does not go beyond the limits of Shari`ah. But, if it is a prohibited or detestable saying, it will not be permissible to cite Qur'anic Ayahs, such as the speaking of Bid`ah (innovation in religion) mongers and those who indulge in obscene talk.

More elaborately, quoting Qur'anic Ayahs can fall into one of three possible cases, as mentioned by Al-Suyuty:

The first: acceptable citation, in the case of sermons, preaching and agreements.

The second: allowable, in the case of messages and stories

The third: rejected, which is again of two types:

First: quoting words which Allah ascribed to Himself, then the speaker ascribes them to himself,

Second: including an Ayah in an inappropriate or immoral context.

Al-Suyuty said, "This classification is right and I advocate it."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16104

Q: Enclosed with this Fatwa request are stories sold in the markets

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and bookshops. After looking into them, we found that characters of animals and insects are presented as reciting Ayahs (Qur'anic verses). This is a deliberate distortion of the Ayahs as you will notice in the stories. I hope you will explain the ruling on such stories and express your disapproval of their distribution. The two stories titled (Invasion of Germs) and (Immigration of Starlings) were referred to the Publishing and Translation Department in the Chairmanship for revision and were sent back with letter number 871/11 on 5/8/1413 A.H. which reads as follows:

The mentioned stories were revised and the following was found: The two stories are from a series especially written for children between the age of seven and twelve and they teach physical sciences. The copy rights are reserved for the company (Medlevant) located in Switzerland. Although the two mentioned stories include useful information for children, it is noticed that they present germs and birds reciting the Ayahs and this is considered abuse of the Glorious Qur'an. This may imply to children that it is permissible to play with the words of the Qur'an in daily life situations. It may also alienate them from the world of reality when they believe that such creatures can speak. Since the publishing company is a non-Muslim company, it is possible that they may have the evil intention of deliberately distorting the Ayahs of the Qur'an.

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A: After examining the information mentioned above about the two mentioned stories, one of which titled (Immigration of Starlings) and the other (Invasion of Germs), and after reading the texts of the two stories, the Committee found that in some of their chapters animals, germs, and birds are presented reciting Ayahs. This involves lying and showing contempt and disrespect of Allah's Speech, violating His Rulings overtly, encouraging younger generations to do this, raising doubts in their hearts, and the like of such evil purposes. Allah (Glorified be He) revealed the Glorious Qur'an in a clear Arabic tongue to His Prophet (peace be upon him) in order to guide both humans and Jinn (creatures created from fire). Allah has ordered them to act upon the Qur'an, and recite and listen to it. Subsequently, writing, recording, marketing, and circulating these stories are abominable acts that are not permissible. It is the duty of Muslim rulers to prevent such stories in order to protect the Qur'an from abuse and save Muslims' `Aqidah (creed) from any possible distortions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19420

Q 1: We want to make some notebooks and write Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or some Adhkar (invocations and Remembrances said at certain times on a regular basis) on their covers. These notebooks will be sold to students. Is this permissible?

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A: It is not permissible to write the Qur'an in a way that exposes it to insult, and writing an Ayah (Qur'anic verse) on the covers of the students' notebooks involves belittling the Qur'an and exposing it to insult. These notebooks may be thrown away and end up in the trash or similar evil actions. Thus, it is not permissible for you to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19691

Q: Some calligraphers write the Exalted Name over the back of the cars which are subjected to be covered in dirt. Please, give us a Fatwa on that so that we may know the truth.

A: It is not permissible for calligraphers, painters or others to write the Exalted Name of Allah or one of His beautiful Names and Attributes on the back of the car or whatsoever. Similarly, the owner of the car is not permitted to do that under any pretext, such as decoration, seeking blessing, using it as a means of reminding and admonition or for any other purposes the common and ignorant people think of. This is an act of Bid`ah (innovation in religion) that has no origin in the Qur'an or Sunnah, and Allah does not make it an act of worship. Moreover, writing Qur'an in that way entails insult to the Names and Attributes of Allah and not keeping them above inappropriate handling. Perhaps, this

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leads the person to Shirk (associating others with Allah in His Divinity or worship) when he uses it as an amulet that brings about good and wards off evil merely by writing it.

Allah does not teach us his Names and Attributes to be written on sets, notices or cars. Had this been permissible, Allah's Messenger (peace be upon him) would have guided us to it.

Rather, Allah (Glorified and Exalted be He) revealed His Names and Attributes to inform His slaves of Him so that they affirm them as He revealed in the Qur'an or to His Messenger (peace be upon him) and believe in all perfection and majesty they convey. Muslims should also give Allah His due praise and supplicate to Him in easy and hard times by virtue of His Names and Attributes.

Every Muslim must believe in these Names, realize them in their creed and work and keep them in letter and spirit. A Muslim should attribute them to Allah properly without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), Takyif (questioning Allah's Attributes) or Tashbih (comparison), and guard their sanctity against abuse and inappropriate things. Allah (Exalted be He) says, ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17967

Q: I own a series of stores in Khamis Mushait. We have printed our trade name, "The family of `Abdul-Rahman" on the plastic bags. However, a seeker of knowledge told us that this is not permissible as these bags might be thrown in unsuitable places. He also added that this is an act of Kufr (disbelief). Alhamdu lillah [All praise is due to Allah], we did not mean to desecrate Allah's Name. On the contrary, we did this with good intentions as this has been our trade name since a long time ago. If this is an act of Kufr, we repent to Allah from such an act.

We agreed to write to you seeking your opinion in this regard for we trust your knowledge.

A: You should change the trade name printed on the plastic bags because it includes one of the Exalted Names of Allah which is Al-Rahman (the Most Merciful). Keeping the Name of Allah as a trade name subjects it to desecration. It would be better for you to find another name that is free from this. May Allah grant you success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 19917

Q: This is a flier which I doubt its validity for publication. I got it from some Muslim brothers and I found in it some sentences that, according to me, make fun of the Din (religion) of Islam. Therefore, I refer it to you to know your opinion concerning it. I know that this flier is distributed among people; hence, I hope you could publish the reply in Al-Buhuth Al-Islamiyyah Magazine as soon as possible. May Allah protect you! I hope you may also direct a message to the publisher. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Committee has studied the said report, published by the collection office of Mr. Talal ibn Hasan Al-Iskandrany, in Dammam, which includes on one cover promotional phrases for the office and on the other cover the title "Favorite Dish". It reads as follows: Favorite Dish: Ingredients: one kilo of humility, one liter of forbearance, pieces of good judgment and patience.

Preparation: Prepare yourself to be clean from hatred and grudge, and full of faith and good deeds.

Put the "plate" of piety and faith in front of your eyes with regard to your dealings with those around you.

"Mix" fear and god-consciousness together, then "pour" patience and forbearance on

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the mixture.

Do not forget to put forgiveness when having the upper hand and tolerance at the end of the "mixture."

Put the mixture in the "oven" of self-control, preferably "simmer" them.

Lighten the "fire" of anger, for a blazing fire may burn the value of faith.

Wait for one hour in seclusion and count yourself for what you did.

"Spice" this with goodwill and repentance, so that the "meal" will be free from impurities.

Note: You could remove unpleasant smells by Dhikr (Remembrance of Allah). After an hour, get the "food" out of the "oven", and you will find it heavy in Mizan (the Scales for weighing deeds).

The Committee's answer was as follows: The owner of the said office should remove the writings on the second cover under the name of "Favorite Dish", for this implies contempt of Dhikr and Shari`ah proprieties. This may lead to ridiculing Islam. This way has nothing to do with the way the Salaf (righteous predecessors) used to call to goodness. Accordingly, the owner of the shop and whoever gets a copy of this flier should destroy it.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19620

Q 1: I often find clips of newspapers and magazines scattered in the streets and alleys in which the Name of Allah or Ayahs (Qur'anic verses) are typed. Should I stop my car to gather these clips whenever I find them?

A: If you see some papers thrown in the street with the Name of Allah or some Ayahs of the Qur'an written on them, you should take them to a pure place or burn them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 21775

Q 2: How can one dispose of worn-out copies of the Mus-haf (Qur'an, the Book)?

A: The worn-out copies of Mus-hafs should be burned or buried in a pure place, in order to protect it from desecration, as the Sahabah (Companions of the Prophet, may Allah be pleased with them)

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did with the copies of the Mus-haf they dispensed with, when the Mus-haf was transcribed in the time of 'Uthman (may Allah be pleased with him).

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 3: are the copies of the Qur'an written in Braille for the blind equally as sacred as those written in arabic letters for those who can see?

A: The Mus-haf (Arabic Qur'an) written in Braille does not have the same ruling of the Mus-haf written in Arabic letters.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourth question of Fatwa no. 17290

Q 4: One may find papers or slips of paper that contain the Name of Allah or His Words (the Qur'an). Is it permissible for him to burn them on the pretext that he cannot endure to see the Words of Allah thrown in the street or in impure places?

A: Anyone who finds papers on which Ayahs (Qur'anic verses) or the Name of Allah are written may burn them in order to keep them from contempt or may bury them in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 15917

Q 3: What should a Muslim do with regard to the small pieces of paper on which Qur'anic Ayahs (verses) and the Hadith of the Messenger (peace be upon him) are written and which are thrown in the streets and roads?

A: If you find any piece of paper or newspaper containing Qur'an verses or Hadith of Allah's Messenger (peace be upon him) or anything about Allah or the Sunnah of His Messenger (peace be upon him) or Allah's Names or Attributes, you must take it, bury it in pure land where no people tread or you may burn it. You must not leave it or throw it on the ground; because this is considered abuse of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21562

Q: Expired pre-paid phone cards are thrown on the streets. Sometimes, these cards are trodden on although they bear the testimony of Tawhid (monotheism). What is the legal ruling in this regard?

A: The deliberate disrespect or abuse of these cards on which any kind of Allah's dhikr (Remembrance of Allah), Ayahs (Qur'anic verses), or Names are written and throwing them away to be trodden upon is emphatically Haram.

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This may amount to Kufr (disbelief), because it is obligatory to glorify Allah (Exalted be He), His Qur'an and Names. Allah (Glorified be He) states: ﴿Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.﴾ Allah also states concerning those who mock and offend Islam, ﴿If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ In light of this, it is impermissible to write any words of Allah's Dhikr on such cards that are commonly liable to degradation. Whoever does this should be punished in order to honor that which Allah has made sacred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 12212

Q: My friend owns a printing press and he has a non-Muslim employee working for him. Sometimes, the clients ask the non-Muslim employee to photocopy some Ayahs (Qur'anic verses) to be placed in their books. So, my friend pulled out a part from the Mus-haf (Arabic Qur'an). Is it permissible for the

non-Muslim employee to touch a page from the Mus-haf? It is worth mentioning that he touches a page and not the whole Mus-haf. If this is not permissible, what should my friend do if the clients insist on photocopying the Ayahs while it is not permissible for a non-Muslim to touch the Mus-haf? May Allah safeguard you and keep you in good health! Amen!

A: It is not permissible for a non-Muslim to touch the Mus-haf to photocopy some of its pages for the clients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The thirty fifth question of Fatwa no. 12087

Q 35: Is it permissible to give a non-Muslim a translated version of the Qur'an that has the Arabic text on the opposite page?

A: There is nothing wrong with giving non-Muslims a version of the translation of the Qur'an, for the ruling applies to the translation, not the Arabic text. Moreover, this is a way of conveying and imparting the message of Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20095

Q 2: Is it permissible to give a non-Muslim who is interested in Islam, but has not yet embraced it, a copy of the translation of the Noble Qur'an along with a copy of the entire Qur'an such as those published at the King Fahd Qur'an Printing Complex?

A: There is nothing wrong with giving a non-Muslim expected to convert to Islam the books of Tafsir (explanation/exegesis of the meanings of the Qur'an) and the translation of the Qur'an in his language, even if the Qur'an is separated from the tafsir and translation, as the ruling in this case is associated with the Tafsir and Translation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14588

Q: As you know, we have a special place reserved for bookshops where religious and literary books are sold. During this period, the sales of the Noble Qur'an

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to members of the American army have increased. The question is: is it permissible to sell the Book of Allah to those people despite the fact that around 99% of them are non-Muslims. When I asked them what they purchased the Qur'an for, some of them said they bought it for their Muslim friends in the USA while others took it as a souvenir. I hope you will tell me whether it is permissible to sell the Book of Allah to them or not. Answer me, may Allah benefit you.

A: It is not permissible to sell a copy of the Qur'an to disbelievers for it was authentically reported on the authority of `Abdullah ibn `Umar (may Allah be pleased with them) that Allah's Messenger (peace be upon him) (Forbade traveling with (a copy of the) Qur'an to the land of the enemy.) According to another narration, the Prophet (peace be upon him) said, (That is out of fear that the enemy will get hold of it [and tamper with it].) In another narration he (peace be upon him) said, (I am afraid that it might fall into the hands of the enemy [and they tamper with it].) Al-Fadl ibn Ziyad said, "I asked Abu `Abdullah, meaning Imam Ahmad, about pawning a Mus-haf (Arabic Qur'an) to Dhimmys (protected non-Muslims living under Islamic rule). He said, "No, (the Messenger of Allah (peace be upon him) forbade traveling with (a copy of the) Qur'an to the land of the enemy, lest it should fall into their hands.") Imam Al-Nawawy said, "Our companions said, 'Disbelievers should not be prevented from hearing the Qur'an but they should be prevented from touching it.'" As for teaching them the Qur'an, there are two opinions. The second of these opinions is that it is not lawful. Moreover, it is not permissible to sell a Mus-haf to them even if they are expected to embrace Islam. In his book Tarh Al-Tathrib (Removing the Reproach) Imam Al-Nawawy stated that it is forbidden to sell a Mus-haf to disbelievers lest they should degrade it. There is no difference among scholars over the prohibition of that. It is stated in Al-Mughny by Ibn Qudamah that it is not permissible to make it possible for the disbelievers to purchase a Mus-haf, books of Hadith of the Messenger of Allah (peace be upon him) or books of Fiqh (Islamic jurisprudence). If this happens,

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the purchase is invalid because it involves disparagement of the Qur'an.

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The first question of Fatwa no. 20384

Q: One of my Non-Muslim workers has converted to Islam. A few hours later, he asked for a Mus-haf and a translation to read. After a few days, he asked to go and perform `Umrah (lesser pilgrimage). My question is: Should I let him touch the Mus-haf and travel to Allah's Sacred Land, or wait a year or more until he becomes a true Muslim, and I am sure that has sincerely embraced Islam?

A: If you are sure concerning his Islam, it is permissible for you to give him a Mus-haf to read and accompany him to perform Hajj or `Umrah. You will be rewarded for this Insha'a Allah, for the Prophet (peace be upon him) stated: ("Whoever calls others to follow guidance, their reward will be equivalent to those who shall follow them (in righteousness)") And (Allah helps His servant as long as the servant helps their fellow brothers) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 18148

Q 3: What should a person do with the Mus-haf (Arabic Qur'an) from which they recite the Qur'an when its pages are torn, especially that it cannot be thrown into a dustbin? Should it be buried or burnt? Please substantiate your answer with evidence.

A: It is not permissible to throw the Mus-haf in the dustbin when its pages are torn. It should be buried in a clean place or burnt so that it might not be subjected to desecration. This is what the Sahabah (Companions of the Prophet (may Allah be pleased with them)) did during the caliphate of `Uthman (may Allah be pleased with him) when they gathered the original Mus-hafs which `Uthman (may Allah be pleased with him) distributed throughout the Islamic countries and burnt the other copies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20067

Q: We, your sons at Al-Muntada Al-Islami (The Islamic Forum) would like to print copies of the Qur'an as one of our da`wah and educational activities in Africa and distribute them to Muslims there, as the number of copies of the Qur'an is so scarce that one may find only one copy of the Qur'an in a whole Muslim village.

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Most people read from wooden slates on which the Qur'an is written. We would also like to distribute some teachings of the Salafi `Aqidah (creed) and important legal rulings in different languages, as their knowledge of Arabic is limited. This will help much in spreading Shari`ah teachings that are useful for Muslims in these countries, because they will be printed along with the copies of the Qur'an that most Muslims seek to own. Thus, it will also help in spreading and being accepted by the largest possible number of people. It is the habit of some publishers to attach Al-Qa`idah Al-Bagdadiyyah, some rulings of Tajwid (The study of the rules and principles of reciting the Qur'an in accordance with the established rules of pronunciation and intonation) and the supplication upon finishing recitation of the Qur'an at the end of the Mus-haf.

However, there are two problems that we fear:

First: Opening the door for other institutions that may spread Bid`ah (religious innovation) to do the same and place instructions and rulings against the Sunnah. By doing this, we will open a door to evil.

Second: Some ignorant reciters may believe that these instructions are part of the Mus-haf, as they are printed at the end of the Mus-haf. To deal with this problem, we

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will print these instructions in another color and place a separator to show that the following instructions are not part of the Mus-haf. Perhaps, this will help people to distinguish these instructions from the Mus-haf.

Our question is: What is the permissibility of this project? Is it included in the Prophetic prohibition of writing down the Sunnah lest it is mixed with the Qur'an? Do you encourage the beginning of such useful and positive projects for Muslims, bearing in mind the necessary precaution for protecting Allah's Book against deviation? Please, advise.

A: The general rule adopted by the entire Ummah, i.e. Muslim Community, is to avoid adding any additions to the Book of Allah whether introductions, additions, or anything else to maintain the Mus-haf in its original form without any change, alteration, or addition. Therefore, we advise you not to do what you have mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Arabic script of the Mus-haf

Fatwa no. 16709

Q: Allah (Exalted be He) says: (If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?)

In the Arabic text of this Ayah (Qur'anic verse) the words (فإلَّمْ) [according to standard modern Arabic, they are written فإن لم] are written with the letter (ن) dropped by merging it into the first letter of the subsequent word (ل), which is not the case in other occurrences throughout the Qur'an. I would like your Eminence to comment on the reason of omitting that letter from such an Ayah in particular.

A: Muslim scholars unanimously agreed on the obligation of recording the Mus-haf in the `Uthmany script, and it is not permissible to write it in different scripts. Therefore, scholars paid meticulous care to the rules and criteria of calligraphy in separate chapters of books dealing with the sciences of the Qur'an such as Al-Itqan by Al-Suyuty (may Allah be merciful with him) and in whole books authored on the topic such as Iqadh Al-A`lam bi Wujub Itiba` Rasm Mus-haf `Uthman Al-Imam by Muhammad Al-Khadir Al-Maliky (may Allah be merciful with him). These rules of the `Uthmany script include the rule of separation and succession that applies to the Ayah no.14 in Surah Hud, which reads: (If then they answer you not) The Arabic text of this Ayah is written without the letter (ن) - a case which is not available elsewhere in the Qur'an.

Scribes of the Mus-haf (Arabic Qur'an) unanimously agreed on that way, as stated in the book entitled Al-Masahif by Ibn Abu Dawud (may Allah be merciful with him).

Scholars of Qira'at (recitation styles) tried to find some secrets behind the different ways of scribing the Qur'an, but the researching competent scholars of Qira'at held that we should abide by these rules without endeavoring to discover the secrets. That is because Qur'an is miraculous in letter and spirit, and this difference pertains to miracles of the Qur'an in letter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18618

Q: We are a group of students who want to study the rules of recitation according to the Reading of Warsh from the narration of Al-Azraq. The Mus-hafs we have contain the rules of this recitation. However, during our study we need to write down some rules on the margins of the Mus-haf in order to remember them instantly while reciting the Qur'an in the manner it was revealed, as Allah (Exalted be He) says, ﴿And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴾ For example, Allah says, ﴿Why do you not trust us with Yûsuf (Joseph)﴾ We underline the word [Ta'mannah i.e. (trust us)] and beside it in the margin we write that the said word contains the rule of Ishmam (moving one's lips in a voiceless manner Dammah while reciting certain words in the Qur'an)

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and Al-Rawm (uttering only part of the letter sound at stoppage).

1. Is it permissible to write on the margins of the Qur'an?

It should be noted that we read in the endnote written by Shaykh Al-Hudhayfy in the Mus-haf distributed by King Fahd Complex that there is Ijma` (consensus) among the early Muslim generations that nothing should be written down in the Mus-haf except the Ayahs (Qur'anic verses) of the Qur'an.

We have noticed in this Mus-haf that the number of the Ayahs is not written for the previous reason. Taking the impermissibility of this matter for granted, what is the suggested way whereby we can learn the rules of recitation according to the narration of Warsh?

2. Is it permissible to write down briefly the causes of the revelation of some Ayahs and their Tafsir (explanation/exegesis) on the margin of the Mus-haf or not?

3. Is it permissible to write the verse number of some Ayahs for the sake of counting or clarifying the archaic words in terms of the way they are written and uttered?

As in the case of placing the number 3 above the word (Ayah) of the Ayah (Qur'anic verse): ﴿We shall attend to you, O you two classes (jinn and men)!﴾ as an example of it being mentioned three times in the Qur'an.

A: The general rule adopted by the Ummah i.e. Muslim nation, since the early Muslim generation is to save the Qur'an from any additions and preserve its script known to

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all Muslims without any additions or omissions.

We advise you, accordingly, to abandon writing anything on the margins of the Mus-haf. You may record your notes on separate papers with the name of the Surah and the number of the Ayah. In this way, you honor the Book of Allah and record what benefits and helps you understand the rules of recitation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

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Fatwa no. 16787

Q: a person attached a piece of paper to the Noble Qur'an. The following is written on it: How to perform Sujud-ul-Tilawah (Prostration of Recitation). It is permissible to say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before performing Sujud-ul-Tilawah, because there is a Hadith that is authentically reported from Ibn `Umar (may Allah be pleased with them) which confirms this. It does not mention saying Takbir nor Taslim (salutation of peace ending the Prayer) when rising from Sujud-ul-Tilawah. However, if the person performs Sujud-ul-Tilawah in Salah (Prayer), they must say Takbir before prostration and before rising from it, because the Prophet (peace be upon him) used to do so in Salah every time he prostrated or rose from prostration. During Sujud-ul-Tilawah, it is permissible to say any Du`a' (supplication) that is permissible to be said during prostration in Salah due to the generality of the Hadith which indicate this. For example, you can say: ﴾O Allah! It is to You that I prostrate myself and it is in You that I affirm my faith, and I submit to You. My face is submitted before One Who created and shaped it, and opened his faculties of hearing and sight with His Might and Power. Blessed is Allah,

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the Best of Creators.﴿ **(Muslim related in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) used to say this Du`a' during prostration in Salah.)**

A: It is not permissible to attach anything to the Qur'an, because the basic rule is that nothing should be attached to it. The copies of the Qur'an that have been passed down to us from earlier Muslim generations have nothing attached to them. Therefore, you have to remove the attached paper from the copies of the Qur'an that you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18420

Q 1: There is a Hadith that states that the Prophet (peace be upon him) said to Jibril (Gabriel), "From where do you receive the Qur'an?" He said, "O Muhammad! There is a hand that is extended to me through covers and gives me the Qur'an; I do not know where it comes from." Some people heard this Hadith from shaykhs. Is it Sahih (authentic)?

A: This Hadith was fabricated by atheists who claimed that it was reported from the Prophet (peace be upon him). You should clarify this to those who are convinced of this Hadith, so that they are not deceived by the intention of the atheists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18516

Q: What is the meaning of "idarah Al-Qur'an" that is deemed to be an act of Bid`ah (innovation in religion) in some books? In our institute, the tutor starts to recite some Ayahs of the Qur'an, then the students complete reciting one after another in order to teach them and correct their recitation; is this a kind of Idarah Al-Qur'an?

A: It is a good act to teach the Noble Qur'an and supervise this affair. Great reward is expected for those who observe it. However, Idarah Al-Qur'an as defined by Imam Al-Nawawy signifies the gathering of a group together and reciting the Qur'an successively one after another i.e. one of them recites a tenth or a portion of the Qur'an and then stops and another resumes recitation and so on. It is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21652

Q: It is well known that it is the duty of every Muslim to stand up to anyone who tries to defame Islam as much as they can. Thus, a Muslim should not accept any degradation or contempt to Allah's Book, for the Noble Qur'an is the Word of Allah (Glorified and Exalted be He)

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revealed to His Messenger (peace be upon him). It is not a kind of poetry. Therefore, a Muslim can never accept the comparison of the Qur'an to poetry.

I would like to inform you that two years ago Professor Baha' Al-Din Salim `Ayish, a Palestinian professor and a member of the Board of Teaching at the Arabic Language department at the Faculty of Teachers, Riyadh, was entrusted with teaching the prosody course at the faculty. He compiled a book on the subject and sold it to the students despite that there are plenty of good available books in this regard at bookstores. However, this book has a serious defect, for the writer mentions the poetic measurement in his book and gives examples of it with some Ayahs of the Noble Qur'an that match with the rhythm claiming that Allah's Words (Glorified and Exalted be He) are poetry. He teaches and implants this in the students' minds imitating the sayings of the Kuffar (disbelievers) of Quraysh mentioned by Allah, ﴾Or do they say: "(Muhammad صلى الله عليه وسلم) is a poet! We await for him some calamity by time!"﴿ **Allah (Glorified and Exalted be He) cleared His Prophet and His Word from the charge of poetry. He says,** ﴾And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.﴿

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The writer of the book might not be blamed due to his lack of religious awareness. However, the head of the Department is to blame for assigning the teaching of this subject to this teacher despite the existence of a brilliant Saudi professor in this field.

Defending Allah's Book and caring for our children, I put this matter before your Eminence hoping that you will take the necessary measures towards the head of the Department and the book.

A: All Muslims are in agreement that the Prophet (peace be upon him) is the most eloquent among the sons of Adam, and that he (peace be upon him) was denied saying poetry for Allah says, ﴾And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him.﴿ They are also in agreement that the lofty eloquence of the Noble Qur'an is a miracle given to him (peace be upon him), which affirms the truth of his Prophethood. They are also in agreement that the Noble Qur'an is free from poetry. Allah says, ﴾It is not the word of a poet﴿ The Qur'an does not include a single complete Ayah that has a complete metrical line of verse. However, reading the mentioned book "Al-Tatbiq Al-`Arudhy" (Rhythmic Application), I found on pages (36, 40, 45, 49, 53, 57, 61, 68), that some parts of Ayahs are in correspondence with a hemistich of some meters,

not a perfect line of verse. Again, on page (71), an Ayah is given as an example for hemistich of verse line. Moreover, on page (65), an Ayah is given as an example for Al-Mutaqarib meter. However, he adds to the Ayah an extra letter that does not belong to it.

Citing these examples, the writer says: "It is strange to find this meter in some Ayahs of the Qur'an such as His Saying: ...etc."

To summarize, what the author mentions is but part of an Ayah that only corresponds with a half line of verse, not a complete one. Allah (Glorified be He) revealed His Book with all of his Surahs and Ayahs but no Surah or Ayah is found in rhyme with a complete line of verse. Indeed, this is one of the forms of the inimitability of the Qur'an.

Thus, the book is a source of confusing the minds of readers in general and students in particular. So, the Committee recommends prohibiting the circulation of the mentioned book. Furthermore, it is not permissible to teach it to the students, out of preserving Allah's Book (Exalted be He) and protecting the `Aqidah (creed) of Muslims from delusion and doubt. Moreover, the author should omit the parts concerned with the previous matter from the book and not be deluded by those who did the same before and their acts were discarded by scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18436

Q: Please let me know whether the following Hadith is authentic or not and who the narrator is. "Whoever respects the people of the Qur'an will be honored by Allah and whoever shows no respect to them Allah will degrade him."

A: This Hadith was not authentically reported from the Prophet (peace be upon him). The following one may replace it sufficiently, as the Prophet (peace be upon him) said, (It is out of reverence to Allah to respect an aged Muslim, and the one who commits the Qur'an to memory and the one who does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler.) Related by Abu Dawud on the authority of Abu Musa (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14599

Q 1: Allah (Glorified and Exalted be He) says: (Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).) **The Prophet (peace be upon him) informed us that Laylat-ul-Qadr (the Night of Decree) is**

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sought during the last ten days of Ramadan, when he said, ("Look for it (Laylat-ul-Qadr) in the last ten (nights).") **Taking this into account, why do some people say that the Qur'an was revealed during the 17th night of Ramadan?**

A: the Qur'an as a whole was sent down to Bayt Al-`Izzah (the House of Glory) in the lowest heaven during Laylat-ul-Qadr in Ramadan. Allah (Exalted be He) says: (The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind) He also says: (Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).) Then the Qur'an was revealed to the Prophet (peace be upon him) in portions according to the situations and conditions throughout 23 years. It is related by Imam Ahmad with his Sanad (chain of narrators) on the authority of Wathilah ibn Al-Asqa` (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("The scriptures of Ibrahim (peace be upon him) were sent down on the first night of Ramadan, Tawrah (Torah) was sent down on the sixth of it, the Injil (Gospel) on the thirteenth of it, and Allah sent down the Qur'an on the twenty-fourth of Ramadan.") It is also related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said, ("Look for it (Laylat-ul-Qadr) in the last ten (nights); on

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the night when nine, seven or five nights remain out of the last ten nights (i.e. 21, 23, 25, respectively).") In addition, it is related in the (Sahih) book of authentic Hadiths by Muslim that it was revealed during the 27th night of Ramadan. Some people say that Laylat-ul-Qadr is the 17th night of Ramadan, since it was the day when they fought the Battle of Badr. It is related by Abu Dawud in his "Sunan" on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Look for it (Laylat-ul-Qadr) in the 17th night of Ramadan.") However, this Hadith is debatable because the Sanad has Hakim ibn Sayf. The soundest opinion is that Laylat-ul-Qadr is sought during the last ten nights of Ramadan and preferably the odd ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11816

Is it right that the Glorious Qur'an was revealed in seven different ways and why?

A: Yes, it is right that the Glorious Qur'an was revealed in seven different ways.

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It was authentically reported on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾This Qur'an has been revealed in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).﴿ Related by Imam Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y and Al-Tirmidhy. There are many Hadith related in this regard through different key narrators and with different words. We refer you to the first part of Tafsir of Ibn Jarir Al-Tabary and the books on the ways of recitation of the Qur'an. So, read them to know what is meant by the seven different ways and the wisdom behind revealing the Qur'an in these ways.

May Allah grant us success! May the peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11003

Q 1: Which of those two Ayahs (Qur'anic verses) (This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.) **(Surah Al-Ma'idah, 5: 3) and** (And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.) **(Surah Al-Baqarah 2: 281) was the last**

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to be revealed to the Messenger of Allah (peace be upon him)?

A: The last Ayah revealed was Allah's Saying: (And be afraid of the Day when you shall be brought back to Allâh.) It was related by Al-Nasa'iy on the authority of Ibn `Abbas (may Allah be pleased with them) that the last Ayah revealed was (And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.)

As for His Saying: (This day, I have perfected your religion for you) it was revealed during the Farewell Hajj on the Day of `Arafah (9th of Dhul-Hijjah). It was related by Al-Bukhari, when commenting on this Ayah, from Qays on the authority of Tariq ibn Shihab who said: (The Jews said to `Umar: You recite an Ayah which, if it had been revealed in relation to us, we would have taken that day as a feast. Thereupon, `Umar said, "I know the day on which it was revealed and where it was revealed and where the Messenger of Allah (peace be upon him) was when it was revealed. It was revealed on the Day of `Arafah when we were in `Arafah.")

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Fatwa no. 15212

Q: Please be advised that we are going to make New Year calendars that include Ayahs (Qur'anic verses). They are going to be distributed in every country around the world. Please advise whether it is permissible to write Ayahs on the calendars or not.

A: It is not permissible to write Ayahs on calendars. This exposes them to degradation, as the papers are eventually thrown on the ground or in the wastebasket.

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Fatwa no. 13353

Q: We noticed in the letters sent by Dar Al-Amanah Company that the logo of the company is "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]),"

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in addition to Allah's Saying: (Verily, Allâh commands that you should render back the trusts to those to whom they are due) **It is written in the form of a logo, and Allah's Name and the Ayah (Qur'anic verse) are written inversely in an ornamented style.**

Is it permissible in Shari`ah (Islamic law) to use the Ayahs and Names of Allah in this way? If it is not permissible, please warn the companies against writing the Ayahs in this way and using them for commercial or personal purposes. May Allah reward you with the best!

A: It is not permissible to use a Qur'anic Ayah as a company's logo. The Qur'an cannot be used as a title for a shop, as this entails disrespecting it.

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The first question of Fatwa no. 13600

Q 1: A man lives near the Masjid (mosque) and when the time of Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan) was due he was in the bathroom and heard the Qur'an. Is there any blame on him or not?

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A: There is no harm in listening to the Qur'an from another reciter while being in the toilet.

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Fatwa no. 13361

Q: is it permissible for a person who is Junub (in a state of major ritual impurity) to mention Allah (Glorified and Exalted be He)?

A: It is permissible for a person who is Junub to mention Allah (Glorified and Exalted be He) without reciting the Qur'an. It was authentically reported that the Prophet (peace be upon him) used to mention Allah (Exalted be He) at all times. Only a Junub person is prevented from reciting the Qur'an.

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The third question of Fatwa no. 13420

Q 3: Is it permissible to bring the Qur'an into the bedroom and recite it while one is in bed before sleeping? Is it permissible to keep the Mus-haf (Arabic Qur'an) in an iron box in the bedroom?

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A: It is permissible for a person to recite the Qur'an in the bedroom and while lying on one's bed unless they are Junub (in a state of major ritual impurity). A person can also recite the Qur'an in the bedroom provided that they have performed Wudu' (ablution).

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Fatwa no. 21050

Q: We teach religion to first year primary students who are six or seven years old. In the Qur'an lesson, the pupils hold the Mus-haf (Arabic Qur'an) to follow up, so that they learn the alphabetic letters. Should all of them perform Wudu' (ablution) before the Qur'an lesson or only those who have reached the age of seven? Please advise in detail and mention the evidence on this. May Allah protect you.

A: Those who have reached the age of seven should be asked to perform Wudu' to hold the Mus-haf. As for those who are under the age of seven, they should not hold the Mus-haf according to the saying of the Prophet (peace be upon him), (None should touch the Qur'an except one who is Tahir (ritually pure).) There is no harm in writing Ayahs of the Qur'an for them on a board for the purpose of learning.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

The third question of Fatwa no. 21173

Q 3: We know that touching the Mus-haf (Arabic Qur'an) without having performed Wudu' (ablution) is not permissible for it is mentioned in the Noble Qur'an that ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ **Yet, some people say that a Muslim is Tahir (ritually pure); so it is permitted for them to touch the Mus-haf and recite it without having performed Wudu'. Likewise, students at school can recite it without having performed Wudu'. Please answer us. May Allah reward you best with the best!**

A: The correct opinion is that it is not permissible to touch the Mus-haf unless after having Taharah (ritual purification). This is because of Allah's Saying: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ In the letter which the Prophet (peace be upon him) wrote to `Amr ibn Hazm, it was mentioned that ﴾No one should touch the Qur'an unless they are Tahir...﴿ This is the opinion of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and other scholars. School students are included in this ruling and if they are too young, they should be taught this behavior with the Qur'an so as to be accustomed to respecting the Qur'an.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 16025

Q 1: To show the high status of the Qur'an, Allah (Exalted be He) says: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ **Is it prohibited to touch the Mus-haf (Arabic Qur'an) without performing Wudu' (ablution)?**

A: It is not permissible to touch the Mus-haf with no barrier unless the person is in a state of Taharah (ritual purification), whether of major or minor ritual impurity. The Prophet (peace be upon him) said: ﴾"None should touch the Qur'an except one who is Tahir (ritually pure)."﴿

It is not permissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an from a Mus-haf or by heart because the Prophet (peace be upon him) did not recite the Qur'an while he was in this state.

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Fatwa no. 16886

Q: Is it permissible to recite the Qur'an without having performed Wudu' (ablution)? Is it permissible to carry the Mus-haf (Arabic Qur'an) or search for any Ayah (Qur'anic verse) in it without having performed Wudu' (ablution)?

A: First, it is not permissible for a person who has not performed Wudu' to recite from the Mus-haf. According to a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) which was narrated on the authority of `Amr ibn Hazm, the Prophet (peace be upon him) said: ("No one should touch the Qur'an except one who is Tahir (ritually pure).")

Second, it is permissible for a person who has not performed Wudu' to carry the Mus-haf using a holder. It is also permissible to turn its pages using a stick, sleeves, and so on as this is not regarded as touching the Mus-haf.

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The second question of Fatwa no. 17844

Q 2: In his book: The Bride's Boon, p. 389, the author Mahmud Mahdy Al-Istanbully mentions in the footnote placed on line twelve [in the Arabic edition]: "As for touching the Qur'an, it is not Haram (prohibited) for a person who is Junub (in a state of major ritual impurity) or a menstruating woman to touch. However, it is preferable to touch it while in a state of Taharah (ritual purification). As for Allah's saying,

﴾That (this) is indeed an honourable recitation (the Noble Qur'ân).﴿ ﴾In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴿ ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ **the pronoun in "Yamassuhu" i.e. touch it, refers to the Al-Lawh-ul-Mahfuzh (the Preserved Tablet), not the holy Qur'an and THE PURIFIED refers to the angels. As for the Hadith that states,** ﴾"None should touch the Qur'an except one who is pure",﴿ **it refers to Al-Mu'min (the believer). According to a report narrated in the Sahih of Al-Bukhari:** ﴾Verily, a believer is never defiled."﴿ **Kindly provide us with the answer regarding the opinion mentioned above.**

A: What is mentioned in the said book concerning the permissibility of touching the Qur'an by ritually impure persons is not true, because it contradicts the direction the Prophet (peace be upon him) dedicates in his teachings written to `Amr ibn Hazm where he states: ﴾"None should touch the Qur'an except one who is [ritually] pure."﴿ Moreover, the well versed Imams unanimously agreed on that as related by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

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The third question of Fatwa no. 20374

Q 3: If I am reciting the Qur'an from the Mus-haf (Arabic Qur'an) and I feel some intestinal gases, should I expel them while holding the Mus-haf or should I put the Mus-haf aside and stop reciting?

A: Passing wind nullifies Wudu' (ablution) according to the Ijma` (consensus of scholars). Thus, if you do so while reciting the Qur'an, your Wudu' is nullified

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and you are no longer in a state of Taharah (ceremonial purification). Consequently, you are not permitted to continue holding the Mus-haf; instead you should put it in a Tahir (ceremonially pure) place and it is not lawful for you to touch it until when you are in a state of complete Taharah from major and minor ceremonial impurity. This is because Allah (Exalted be He) states: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ Also, it was authentically reported from the Prophet (peace be upon him) that he said: ﴾None should touch the Qur'an except one who is Tahir.﴿ You are permitted to recite the Qur'an by heart without touching the Mus-haf if you are not Junub (in a state of major ceremonial impurity). This is because it was authentically reported from the Prophet (peace be upon him) that: ﴾Nothing prevented him (peace be upon him) from reciting the Qur'an, except Janabah (major impurity related to sexual discharge).﴿ (Related by Imam Ahmad in his Musnad (Hadith compilation), Al-Tirmidhi, Abu Dawud, Al-Nasa'i, and Ibn Majah)

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Fatwa no. 18676

Q: What are the etiquettes of reciting the Glorious Qur'an?

A: Etiquettes of reciting the Qur'an include:

1. A Muslim should recite the Qur'an for the sake of Allah without Riya' (showing-off) or seeking a reputation. He should not request money for his recitation since he dedicates his worship to Allah.

2. He should seek refuge with Allah from the accursed Satan

when he starts reciting the Qur'an and say "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" when his recitation starts from the beginning of the Surah (Qur'anic chapter). Surah Al-Tawbah is an exception.

3. It is recommended for the person who recites the Qur'an to be in the state of Wudu' (ablution). Wudu' becomes obligatory when he recites the Qur'an from a Mus-haf (Arabic Qur'an). The Prophet (peace be upon him) said, (None should touch the Qur'an except one who is [ritually] pure.)

4. It is preferable for the person who recites the Qur'an to be in a proper sitting position and wear proper clothes, and his face should be towards the direction of Qiblah. He should choose a proper place that suits the Qur'an.

5. It is preferable for the Muslim to recite the Qur'an with submission, humbleness, carefulness and reflection on its Ayahs (Qur'anic verses). He should recite it totally pondering on what he reads without interrupting his recitation by unnecessary talk.

6. It is recommended that a Muslim recites the Qur'an in a beautiful tone and clear pronunciation of the letters and diacritical marks, paying attention to the rules of Tajwid (art of Qur'anic recitation) as much as possible.

7. One should not disturb people in or outside Salah (prayer) by reciting the Qur'an very loudly.

8. One should not recite the Qur'an very rapidly to the extent that the listener can not understand the recitation or excessively lengthen its vowels in a way that spoils the utterances. This is not the purpose of reciting the Qur'an; so one should adopt a moderate way.

9. While reciting the Qur'an one should not copy singers, recital of Christians or the wailing of priests - all these are not permissible.

10. One should stop his recitation when yawning until he closes his mouth out of respecting Allah. That is because a Muslim who recites the Qur'an is talking to his Lord, while yawning comes from Satan.

11. Whenever one comes to an Ayah that talks about mercy, he should stop and ask Allah of His bounty. Whenever he comes to an Ayah that conveys punishment and threat, he should stop and seek refuge with Allah from that. Whenever he comes to an Ayah that implies Tasbih (glorification of Allah), he should stop and glorify Allah. This is done when a Muslim recites Qur'an outside the

obligatory Salah.

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The fourth question of Fatwa no. 18426

Q4: Is it permissible for one to recite the Qur'an while lying down or leaning on something because it is hard for them to sit?

A: It is permissible to recite the Qur'an while sitting, standing or lying because there is no textual proof that specifies a certain position in which the Qur'an should be recited.

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The third question of Fatwa no. 10530

Q 3: Praise be to Allah, I am well-versed in reciting the Qur'an in compliance with the rules of recitation of the Qur'an so much that people who hear my recitation may say that it is the first time they hear the Qur'an out of admiration of my recitation. Moreover, I am skilled at the different methods of Qur'an recitation. At times, i may recite the Qur'an in a way that is strikingly similar to islamic songs keeping that the Qur'an has its specific way of recitation. Is it permissible for me to recite the Qur'an in this way taking into account that it does not sound like the forbidden songs at all?

A: It is allowable for a man to beautify his voice when reciting the Qur'an and likewise a woman if she is not heard by Ajanib (men lawful for the woman to marry). However, it is not permissible to recite the Qur'an the same way as Islamic songs even if it does not sound like the forbidden songs.

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The third question of Fatwa no. 10569

Q 3: I have heard that the one who recites the entire Qur'an will receive a great reward. Unfortunately, this year I had to study. I would sit in the afternoon and recite the Surahs (Qur'anic chapters) included in my curriculum. I only recited a limited number of Surahs which are in my Qur'an curriculum. Will I receive the reward of reciting the entire Qur'an although I recited just a number of Surahs during the afternoon?

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A: the reward of reciting the Qur'an is great, whether you recite the whole Qur'an or not. Allah will reward you however according to the portions you recite, be it during the day or night.

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Fatwa no. 13408

Q: Is it true that anyone who does not recite the entire Qur'an over the course of 30 days is considered among those who have abandoned the Qur'an?

A: It is permissible for a Muslim to recite as much as they can from the Qur'an, as Allah (Exalted be He) states: ﴾And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).﴿ ﴾And that I should recite the Qur'ân﴿ It is also permissible to recite the whole Qur'an in less than 30 days as the Salaf (righteous predecessors) would do. However, anyone who recites the whole Qur'an in more than a month is not considered among those who abandon the Qur'an.

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The first question of Fatwa no. 11491

Q 1: Is it permissible to recite the entire Qur'an in less than three days?

A: It is permissible to recite the whole Qur'an in less than three days, if it is recited

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according to the Shar`i (Islamically lawful) prescription. However, it is better to complete the recitation of the Qur'an in more than three days. It is confirmed that the Prophet (peace be upon him) said to `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both), ("Recite the whole Qur'an in one month's time." I said: "But I have power (to do more than that)." We kept arguing until he (peace be upon him) said: "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period." I said, "I have power (to do more than that)." He said, "Recite it in three days, for anyone who finishes the recitation of the Qur'an in less than three days does not understand it.") (Agreed upon by Al-Bukhari and Muslim, and the wording is of Abu Dawud)

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The first question of Fatwa no. 18611

Q 1: I read in Ibn Qudamah's book "Mukhtasar Minhaj Al-Qasidin" that Amir Al-Mu'minin (The Commander of the Believers), `Uthman ibn `Affan, used to recite the whole Qur'an in one Rak`ah (unit of Prayer). It also states that Imam Al-Shafi`i used to complete the recitation of the whole Qur'an twice a day. Furthermore, I have read that the Messenger of Allah (peace be upon him) did not allow `Abdullah ibn `Amr ibn Al-`As to complete the recitation of the Qur'an in less than three days. Are these narrations authentic?

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A: It is confirmed that the Prophet (peace be upon him) forbade reciting the whole Qur'an in less than seven, five or three nights. It is related that some of the Salaf (righteous predecessors) used to finish the recitation of the whole Qur'an in less than that, and scholars hold different views regarding the prohibition. Al-Nawawi (may Allah be merciful with him) said, "It depends on the person. It is permissible for anyone who has a good understanding and intellect to finish the recitation during the period that allows them to contemplate the Qur'an and reflect upon its meanings. The same applies to those who have knowledge such as scholars and those responsible for Islamic and public affairs of Muslims. It is permissible for them to finish the recitation of the Qur'an during the period that does not hinder understanding it. However, anyone else who does not have as much knowledge, it is better for them to increase the period of recitation as much as they can without becoming bored or reciting hastily without understanding".

Other scholars consider the prohibition refers to making it a habit of reciting the whole Qur'an in less than three days. Al-Hafizh Ibn Rajab (may Allah be merciful with him) said, "The prohibition refers to continuously reciting the whole Qur'an in less than three days. As for blessed times, such as during Ramadan and especially the nights when Laylat-ul-Qadr (the Night of Decree) is sought, and blessed places such as Makkah for those who enter it other than its residents, it is desirable to recite as much Qur'an as possible to benefit from the time and place. This is the opinion adopted by Imam Ahmad, Ishaq and other Imams (founders of a School of Jurisprudence). It is also supported by the conduct of other scholars".

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The third question of Fatwa no. 10351

Q: when reciting the Qur'an outside Prayer, is it better to recite it loudly or secretly?

A: When reciting the Qur'an outside Prayer, if audible recitation will not disturb others, it is up to the person to consider which is best for them; audible or inaudible recitation so they may gain understanding and contemplation of the meaning of the Noble Qur'an.

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The second question of Fatwa no. 10740

Q2: During the school year and exams, I find no time to recite the Qur'an. This makes me very unhappy because I am aware of the bad consequences of this. Even when I have time, the devil tempts me to get involved in worldly matters.

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It should be noted that I recite the Qur'an regularly during Ramadan. I seek your guidance, may Allah bless you. I would like to know the steps I should take to please Allah (may He be Praised and Exalted). May Allah reward you in this world and in the Hereafter for what you do for us and all the believers.

A: A Muslim should be keen on reciting the Qur'an during ramadan and other months as well. One should contemplate, understand, and act upon its meanings as much as they can according to the Statement of Allah (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and according to the statement of the Prophet (peace be upon him): ﴾When I command you to do anything, do of it as much as you possibly can.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth, sixth, and eighth questions of Fatwa no. 9328

Q 5: When a person comes to the Masjid (mosque) before Adhan (call to Prayer), offers the obligatory Salah (prayer), sits to recite the Qur'an and the Mu'adhin (a caller for prayer) calls for Salah while he is reciting; which is better to recite subvocally while the Mu'adhin calls for prayer until he ends the fourth time of Takbir (saying: "Allahu Akbar" i.e. Allah is the Greatest) of the first part of Adhan, then he stops reciting and follows the Mu'adhin

from the beginning except when the Mu'adhin says: "Hay `Ala Al-Salah" and "Hay `Ala Al-Falah". He would then follow the Mu'adhin until he completes Adhan to get the two rewards: the reward of following the Mu'adhin and that of the recitation done at the beginning of Adhan? or should a person follow the Mu'adhin in Adhan and stop recitation?

A: It is an act of Sunnah to stop recitation and repeat after the Mu'adhin word by word. The Prophet (peace be upon him) says: "When you hear the Mu'adhin, repeat what he says" (Agreed upon by Bukhari and Muslim).

Permanent Committee for Scholarly Research and Ifta'

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Q: Thanks and praise are due to Allah Who helps a person continue to recite the Qur'an and most times a person may read all of the Qur'an every week or every two weeks. However, if a person concludes reading the Qur'an on Tuesday or Thursday, they stop at the Al-Mu`awwidhatayn (two last Surahs of the Qur'an) and begin with surah Al-Fatihah and Al-Baqarah. Then, on the night of Friday (i.e. Thursday night) after Maghrib (Sunset) Prayer they read Al-Mu`awwidhatayn and say the supplication of concluding reading the Glorious Qur'an so as to obtain the virtues of Thursday and the night of Friday and, if Allah wills and with His Mercy, the supplication of the Angles on the night of Friday as related in the Hadith. The question now is: What about delaying concluding reading the Qur'an until Thursdays and Fridays? Is it an act of Bid`ah (innovation in religion) and are a person's intentions and Ijtihad (juristic effort to infer expert legal rulings) null and void? Answer me,

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may Allah reward you with the best of this world and the blessings of the Hereafter!

A: The act of Sunnah in this case is to conclude reading the Qur'an and not delay reading Al-Mu`awwidhatayn to Friday or any other day. So, he should conclude his reading until he reaches the last Surah of the Qur'an then he can invoke Allah with the supplications included in the Qur'an after praising Allah and His Messenger (peace be upon him). This is correspondent to the way of Salaf (Righteous Predecessors -may Allah confer mercy upon them). Then, he starts again from Al-Fatihah and so on.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 8: If a Muslim enters the Masjid (mosque) and offers Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), and then finds, near his right or left side, a man reciting the Qur'an; should he greet him or not? He fears disturbing the reciter by greeting him and thus committing a sin. Yet, if he does not greet him, the latter may harbor ill feelings. The Prophet (peace be upon him) said, (Spread the greeting 'Al-Salamu alaykum (Peace be unto you)' among you.) **as related in the Hadith. The reciter may not know that the person has not greeted him out of fear of disturbing him. So, which is better; to greet the reciter at once or wait until the Iqamah (call to start the Prayer) is called? May Allah reward you with the best of this world and the Hereafter, and may He extend your life! Amen.**

A: The Sunnah practice (whatever is reported from the Prophet) is to greet the reciter at once, according to what is mentioned in the Sahih (authentic) Hadith talking about the merit of greeting and shaking hands with Muslims upon meeting them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19596

Q 2: I heard from seekers of Islamic knowledge that anyone who recites the Qur'an without knowing its Tafsir (explanation/exegesis) is a sinner. Your Eminence, what is your opinion concerning this, given that I do not know Tafsir?

A: Reciting the Qur'an, even without understanding its meaning, is considered of the righteous deeds which are rewarded. However, when the Muslim reflects upon what he recites and thinks deeply about the meanings of Allah's Words, his reward is greater and he is going to be more affected by it. The claim of the said person is a clear fault from which he should repent to Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 15856

Q 2: is the reward for reciting the Qur'an and Dhikr (Remembrance of Allah) based on contemplating it or just on recitation without understanding or contemplation?

A: Reciting the Qur'an along with contemplating it is greater in reward, for this combines a reward for recitation and a reward for contemplation. Allah (Exalted be He) says, ﴾that they may ponder over its Verses﴿ When a Muslim recites it without understanding or contemplating its meaning, he will get a reward for the recitation. The Prophet (peace be upon him) says,

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﴾Anyone who recites a letter from the Book of Allah will receive a Hasanah (good deed), and the Hasanah is multiplied by ten.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20624

Q: I am a sick man and I had a stroke that left me with a speech defect. I find difficulty in pronouncing the letters of the Qur'an and sometimes the meaning changes. Therefore, i recite without pronouncing it out loud for fear of mispronunciation. Am I to be blamed for mispronunciation that results from speech defects?

A: You can recite the Qur'an according to your ability for Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) says in the Sahih (authentic) Hadith,

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﴾And anyone who falters while reciting the Qur'an, and finds it difficult for him, will have a double reward.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14229

Q 2: What is the ruling on listening to the Qur'an while working?

A: It is permissible to listen to the Qur'an while working.

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Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10530

Q 2: sometimes, I am busy at work and I want to listen to the Qur'an

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instead of listening to songs. Is it permissible for me to listen to the Qur'an while working, although I will not be attentively listening to it? Or should I only listen to it when I have time dedicated to listening to the Ayahs (Qur'anic verses)?

A: Allah (Great is His Praise) has ordered Muslims to listen attentively to the Qur'an, when it is recited, (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).) Thus, Muslims are required to listen to the Qur'an attentively and contemplate its meanings as much as they can to attain the good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11241

Q 1: In my workplace, I listen to Qur'an tapes and make Khatmah (completing of one reading of the whole Qur'an) in ten days. Will the reward be equivalent to the tenfold reward given to a person who makes Khatmah through reciting from the Mus-haf (Arabic Qur'an)?

A: The reward mentioned in the Hadith narrated on the authority of `Abdullah ibn Mas`ud (may

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Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Anyone who recites a letter from the Book of Allah will receive one Hasanah (good deed) for it and the Hasanah is recorded as ten times its like. I do not say that 'Alif Lam Mim' is a letter, but 'Alif' is a letter, 'Lam' is a letter, and 'Mim' is a letter.) Related by Al-Tirmidhy. This is the reward of anyone who recites the Qur'an.

Allah (Glorified and Exalted be He) knows the reward of listening to the Qur'an. Great reward is hoped for anyone who listens to the Qur'an and acts according to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 20355

Q 2: Allah (Exalted be He) states: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).) **Does the command to listen to Qur'an in this Ayah (Qur'anic verse) imply obligation or encouragement?**

A: It is legislated for every Muslim that when hearing the Qur'an outside the Salah (Prayer) to listen to it and be silent in order to receive the mercy of Allah (Glorified be He) and to be aware of the admonitions from the Qur'an as Allah (Exalted be He) states: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).) A Muslim must not abandon

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listening to the Qur'an and busying one's self with other things while one is able to listen to it. Doing so deliberately exposes one to being described as one who has the characteristics of Kafirs (disbelievers) whom Allah (Glorified be He) mentions their turning away from the Qur'an saying: (Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome.")

However, while in Salah it is Wajib (obligatory) on a Ma'mum (a person being led by an Imam in Prayer) to listen and be silent when the Imam (the one who leads congregational Prayer) recites Qur'an in the Jahri Salah (Prayer recited out loud), in Jumu`ah (Friday) Prayer, during Khutbah (sermon), in the Two `Eid Prayers, etc. Evidence for this is the Ayah mentioned above and the Hadith that is related by Imam Muslim in his Sahih (authentic) Book of Hadith on the authority of Abu Musa Al-Ash`ari (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) stated: (Imam is appointed only to be followed; so when he recites takbir, you should also recite that, and when he recites (the Qur'an), keep silent.) It is noteworthy to mention that Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) related a Hadith similar to it on the authority of Abu Hurayrah (may Allah be pleased with him). However, a Ma'mum must recite Surah Al-Fatihah in the Jahri Salah even if the Imam is reciting Qur'an for it is Wajib on the Imam, Ma'mum, and Munfarid (a person who performs Prayer alone) to recite Al-Fatihah. This is proven by a Sahih Hadith that is reported from the Prophet (peace be upon him) who stated: (The prayer of whoever does not recite Surah Al-Fatihah is invalid.) The generality of this Ayah is made specific by this Hadith and the Hadith quoted earlier for the obligation of listening to the recitation of the Imam. This is a way of reconciling between the Sahih established proofs as it is also narrated by `Ubadah ibn Al-Samit (may Allah be pleased with him) that he said: (We were behind the Messenger of Allah (peace be upon him) at the Fajr (Dawn) Prayer, and he recited (the passage), but the recitation became difficult for him.

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Then when he finished, he said: 'Perhaps you recite behind your imam?' We replied: 'Yes, it is so'.

He said: 'Do not do so except when it is Fatihat al-Kitab 'Surah Al-Fatihah' for he who does not recite it is not credited with having prayed'.) (Related by Al-Imam Ahmad, Al-Tirmidhi, and Abu Dawud with a good chain of narrators).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17775

Q 2: Thanks to Allah, I recite the Qur'an daily. When I have free time, I listen to the Qur'an recited by my favorite reciters; will I be rewarded for listening to it? will those who recite or hear the Qur'an without understanding its meanings be rewarded? Define and exemplify the types of the Qur'anic recitation?

A: Reciting and listening to the Glorious Qur'an are permissible and rewarded but recitation is better than listening. Moreover, recitation with reflection and contemplation is better than that without them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 21139

Q 5: does an unlettered person who hears the Qur'an from the radio get the same reward of the reciter?

A: Reciting and hearing the Qur'an are among the duties of believers in this world and they are of the best acts of worship. Many Ayahs and Hadith exhort Muslims to either recite the Qur'an themselves or listen to it being recited by others. A person may listen to the Qur'an from a reciter, radio broadcasting, or a recorded tape. All these forms of listening are rewarded. The listener should reflect and be humble at listening to the Qur'an and act accordingly. This is the main goal of revealing the Qur'an, not just listening as many people do. Allah is the One Who is sought for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13451

Q: Is it permissible for me to recite the Qur'an while people are not listening. Some Muslims say, "Do not raise your voice while reciting the Qur'an for we do not listen to you and thus you commit a sin." Is their saying right and what should I do concerning this? Do I commit a sin?

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A: The Glorious Qur'an is the best Dhikr (Remembrance of Allah) for it is the Word of Allah (Glorified and Exalted be He). Allah commands us to recite the Qur'an, listen to it, contemplate it and act according to it. However, if the people around do not listen to the Qur'an due to any reason while being recited, it will not be permissible for the reciter to raise his voice when reciting the Qur'an. This is because raising one's voice with recitation while those around are not paying attention does not achieve any benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18689

Q: Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to the General Mufti from his Excellency, the director of the Islamic University in Madinah no. 301 on 18/1/1417 A.H. and referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 626 on 29/1/1417 A.H. The question is as follows:

Attached to the letter a query sent by Al-Nu`man ibn `Abdullah Zubayr about a recitation of the Qur'an according to Warsh style, that he heard an Imam reading in the Masjid of the University. He attributed to your Eminence a comment on some Qira'at (recitation styles)

that states: "In lectures, Salahs and people's gatherings, the reciter should read the Qur'an in the recitation style of Hafs. It is enough for the person to learn the art of Qira'at in educational institutions, circles of the Qur'an or the like."

The issue was referred to the Dean of the Student Affairs Dr. `Awad ibn Ahmad Sultan Al-Shihry with his comments attached to it. I wish your Eminence will read this and give us your point of view.

A: After the Committee studied the query, it gave the following answer:

It is not permissible for the Imam of the Masjid or the reciter to recite the Qur'an in Salah or people's gatherings except in the common recitation style that people know in the relevant locality, whether people of that locality read the Qur'an according to Hafs, Warsh, Qalun or any other recitation style transmitted by Tawatur (a significant number of narrators whose agreement upon a lie is impossible). That is to avoid distracting and confusing the common people. However, if a man recites the Qur'an in one of the various recitation styles when he is alone or in circles of knowledge for the purpose of learning and teaching this art, it will be good and enough.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16499

Q 3: should a person who recites from the middle of a surah say Basmalah i.e. Bismillahi Al-Rahman Al-Rahim (in the name of Allah, Most Gracious, Most Merciful) or just say: Isti`adhah i.e. A`udhu Billahi Min Al-Shaytan Al-Rajim (I seek refuge with Allah from the outcast Satan)?

A: Anyone who recites the Qur'an beginning with the middle of a Surah should start with Isti`adhah and recite without Basmalah. Allah, the Exalted, says, (So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).)

As for a person who recites from the beginning of a Surah, he should say Isti`adhah and Basmalah except in the beginning of Surah Al-Tawbah where Basmalah should not be said.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 11843

Q 3: is it obligatory on me to recite the Qur'an according to the rules of Tajwid (recitation of the Qur'an)?

A: Muslims should learn the book of Allah (Glorified and Exalted be He) from a knowledgeable person who is acquainted with the correct way of reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10616

Q 2: What is the ruling on making mistakes while reciting the Qur'an?

A: A Muslim has to do his best to recite the Qur'an in the best and right manner. However, it is pardonable to make a mistake unwillingly while learning how to recite it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 14469

Q 3: Is it not permissible to recite ayahs (Qur'anic verses) in a converse order? For example, may I say, "And at the earth, how it was spread out? And at the mountains, how they were firmly set? And at the heaven, how it was raised high? (They do not believe)"

A: It is not permissible to recite the Qur'an in such a manner. Actually, Ayahs are divinely ordered and thus one may not recite them in an order different from that of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 16021

Q 4: What is the opinion of Your Eminence regarding qira'at (recitation style) Hadr (reciting the qur'an rapidly yet following the rules) that is widespread in Saudi Arabia and the melodious recitation that is widespread in Egypt and which is characterized by protraction?

A: It is a prerequisite to recite the Qur'an in the proper and right way at a slow pace. It is also recommended to recite it in a good voice. Actually, Hadr is a good style for reciting the Qur'an. However, melodious and very slow paced recitation is not permissible as it resembles singing. In fact, the Qur'an should be far above from being recited as such.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20258

Is it permissible to recite the Qur'an inversely in Salah (Prayer), outside Salah or when memorizing the Qur'an?

A: It is not permitted to recite the Ayahs or the words of the Ayah of the Qur'an inverted; rather they must be recited as ordered in words and place between other Ayahs as they are in the Glorious Qur'an. The order of the Ayahs of the Qur'an is Tawqify (bound by a religious text and not amenable to personal opinion) as related from Allah's Messenger (peace be upon him). The Sahabah (Companions of the Prophet), may Allah be pleased with them, received

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the order of the Ayahs of the Noble Qur'an from Allah's Messenger (peace be upon him) and agreed to that. Thus, it is not allowable to recite Ayahs of the Qur'an in a reversed order whether in Salah or outside Salah.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Sometimes, an Ayah (Qur'anic verse) is very long. Is it permissible to pause before ending the Ayah to take a breath while reciting in Salah (Prayer), elsewhere, or during memorization?

A: There is no objection to pausing while reciting an Ayah to take a breath if there is a need for this, whether this occurs during Salah or anywhere else. However, if the meaning of the Ayah is not complete, or is disrupted because of this pause or because of beginning with what follows after this pause, it is preferable to repeat a part of the Ayah which would complete its meaning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 5042

Q 6: Is the form of Du`a' (supplication) upon completing the recitation of the Qur'an that is ascribed to Ibn Taymiyyah valid? According to the Sunnah, what should be done upon completing the recitation of the Noble Qur'an?

A: We know of no authentic foundation for ascribing this Du`a' to Shaykh-ul-Islam Ibn Taymiyyah. Furthermore, we did not read it in any of his books. However, it is widely ascribed to him. There is nothing wrong with it. It is also permissible for a Muslim to say other supplications, for there is no evidence in respect of singling out a certain Du`a' to be said upon completing the recitation of the Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13400

Q 1: upon completing reciting the entire Qur'an, I gather my family and say the known supplication of concluding the recitation of the Qur'an while they say "Amen." After finishing this collective supplication, each one supplicates to Allah for himself. Is this act Mustahab (desirable), which I should keep doing or is it a Bid`ah (innovation in religion), which I should leave? Should I say the supplication of concluding the recitation of the Qur'an for myself only? Or should I give up the supplication of concluding the recitation of the Qur'an and recite the Qur'an only?

Enlighten us with your Fatwa, may Allah reward you with the best!

A: The Glorious Qur'an is the best Dhikr (Remembrance of Allah) for it is the Word of Allah (Glorified and Exalted be He). Allah commands us to recite the Qur'an, contemplate it and act according to it. Supplicating to Allah after performing Dhikr makes it more likely for the invocations to be answered. Many of the Salaf (the Righteous Predecessors) used to do this including Anas ibn Malik (may Allah be pleased with him). Thus, there is no blame in gathering one's family and saying the supplications as this makes it more likely for the invocations to be answered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 10494

Q 4: is it permissible for a Muslim not to memorize anything but Surah Al-Fatihah and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) without any attempt to memorize more Surahs?

A: A Muslim should recite the Qur'an frequently with contemplation and act according to its teachings. A Muslim should also memorize as much as he can of the Qur'an and then repeat recitation of the memorized portion over and over in order not to forget it. Indeed, this contains great benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 13093

Q 2: I love to recite and memorize the Qur'an but whenever I remember Riya' (showing-off), I fear to commit it, so I stop memorizing for fear of that; could you kindly advise?

A: Seek Allah's help, be sincere to Allah, and start memorizing the Book of Allah without hesitation. Resist and ward off the satanic insinuations, for they are tricks that drive people away from doing good deeds.

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Fatwa no. 15360

Q: What is the legal ruling on a Muslim youth who wants to memorize the Qur'an but can not do it except in the following manner: he stays up late after performing `Isha' (Night) Prayer until Fajr (Dawn) Prayer, then he continues memorizing until nine o'clock and then sleeps. Thus, he misses Zhuhr (Noon) congregational Prayer that he sometimes offers at two or three o'clock in the afternoon or combines with `Asr (Afternoon) Prayer at the time of the later one. As for the rest of the Salahs, he performs them in congregation and never goes late. This manner of memorization had effective results, so he managed to memorize sixteen Juz's (a Juz' represents 30th part of the Qur'an) during six months only. He wants to continue until he completes the memorization of the Qur'an. I denied his neglect of the congregational Zhuhr prayer and delaying it beyond its due time. However, he argued that when he sleeps at night, he can not memorize during the daytime as he is so preoccupied. Moreover, he says that his memorization is even better when he performs Qiyam-ul-Layl (standing for optional Prayer at night) reciting the memorized Surahs as well as performing Fajr prayer in congregation. He tried so many times to memorize during the daytime but to no avail. He also said that he only resorted to this method for the purpose of memorizing the Qur'an. We know that his intention is good but what is the legal ruling in this regard?

A: Memorizing the Qur'an is a remarkable deed that is required from all Muslims in general and

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from the seekers of knowledge in particular. Indeed, it is very easy for anyone who has a sincere intention. As for what the questioner said that this Muslim youth stays up late to memorize the Qur'an in addition to some hours of the day after which he sleeps and accordingly misses Zhuhr Prayer and sometimes delays it until the time for `Asr Prayer is due, this is not permissible. He is only making things harder for himself and neglects obligations i.e. performing Salah at its due time. Indeed, memorizing the Qur'an is a recommended act and the obligations should not be overlooked for the attainment of recommended acts. Instead, he may dedicate certain times during the night or daytime in a way that does not conflict with the performance of the obligatory acts. Furthermore, staying up the whole night is a Makruh (reprehensible) matter and contradictory to the Sunnah of the Prophet (peace be upon him) who said, (By Allah, I am more submissive to Allah and more afraid of Him than you; yet, I do pray and sleep, I fast and break my fast and I also marry women. So anyone who does not follow my tradition in religion is not from me (not one of my followers).) (Agreed upon by Al-Bukhari and Muslim)

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Fatwa no. 16302

Q: I heard a Hadith reported from the Messenger (peace be upon him), which states what means that anyone who memorizes the whole of the Ever-Glorious Qur'an shall intercede with allah for seven people of their family. Is this a Sahih (authentic) or Da`if (weak) Hadith?

I heard such Hadith from an Imam (the one who leads congregational Prayer) in a Masjid (mosque). This urged me

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to memorize the Qur'an, due to the death of a dear person, hoping that Allah would avail us of what He has taught us. Allah is the One Who guides to the Straight Path. Please guide me in this regard. May Allah reward you with the best!

A: This is a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) reported on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) and reads as follows: ("Anyone who recites and memorizes the Qur'an and regards what it makes lawful as lawful and its unlawful as forbidden (i.e. they act according to it), Allah will admit them into Jannah (Paradise) and will accept their intercession on behalf of ten such persons of their family who are doomed to enter the Fire.") (Related by Ahmad in his Musnad (Hadith compilation), Al-Tirmidhy, and Ibn Majah)

The source of its Sanad (chain of narrators) according to them is Abu `Umar ibn Sulayman, the reciter of the Qur'an and the scholar of `Asim. However, he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) although he is a leading scholar in the science of Qira'at (recitation styles). Thus, this Hadith is not authentically reported from the Prophet (peace be upon him).

There are many texts of the Sunnah that are Sahih and are authentically reported from the Prophet (peace be upon him) with regard to the merits of the Ever-Glorious Qur'an and of reciting it, the great rewards which Allah (Exalted be He) has promised for those who recite it, and the etiquettes of its recitation. Many scholars wrote several books about this subject. May Allah make us of the memorizers of the Qur'an who abide by its teachings! Amen.

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Fatwa no. 16107

Q: which is better; to listen to the Qur'an or to recite it? What is the ruling in this regard?

A: Both reciting the Ever-Glorious Qur'an and listening to it are of the good deeds. The Prophet (peace be upon him) heard the Qur'an from Ibn Mas`ud and others. However, reciting the Ever-Glorious Qur'an is greater, for the Prophet (peace be upon him) said: (Anyone who recites a letter from the Book of Allah will receive a Hasanah (good deed), and the Hasanah is multiplied by ten. I do not say that Alif-Lam-Mim is (considered as) a letter, rather Alif is a letter, Lam is a letter, and Mim is a letter.)

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The first question of Fatwa no. 18849

Q 1: is it Fard (obligatory) to memorize the Ever-Glorious Qur'an?

A: Memorizing the Ever-Glorious Qur'an is a collective obligation. It is not obligatory upon every individual in the Ummah (Muslim nation) to memorize it. However, memorizing the Qur'an is one of the best deeds that draw a person closer to Allah. In addition, it is greatly rewarded provided that the Muslim acts upon its rulings and abides by its Hudud (limits).

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The second question of Fatwa no. 18413

Q 2: I hope I could memorize the Ever-Glorious Qur'an; but I can not because I have many problems so I do not have time for reciting; what should I do?

A: allah (Exalted be He) has made easy the means that help memorizing His Ever-Glorious Qur'an, so you should follow such means. The best means is to learn the Qur'an at the hands of one of the trustworthy scholars, who can instruct you, correct your mistakes and point out the meaning to you. We advise you to recite the Qur'an as much as possible, for this entails a great reward and guides you to all goodness, as Allah (Glorified be He) says, ﴾Verily, this Qur'ân guides to that which is most just and right﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19756

Q 1: Some young men and I have started to memorize the Qur'an, but some of us do this without knowing the rules of Tartil (slow recitation of the Qur'an) or the Tafsir (explanation/exegesis of the meanings of the Qur'an). Is this act permissible?

A: Muslims are required to memorize the Qur'an in a way that is free from Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes). However, memorizing the Qur'an according to the rules of Tajwid (art of Qur'anic recitation) is recommended, if possible.

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The second question of Fatwa no. 21674

Q2: What is your advise in order for us to remember what we have unfortunately forgotten of the Qur'an due to preoccupation with worldly affairs? is the reward of listening to the Qur'an on a cassette player equal to the reward of reciting it oneself?

A:

First: One of the most important means that helps in memorizing the Qur'an is repetition of the sections of the Qur'an, studying them, reciting them often, invoking Allah (Glorified be He) to help one do this, and doing good deeds and abandoning sin.

Second: Listening to the Qur'an, whether from someone reciting it or from recorded tapes,

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brings the person a great reward, but reciting it oneself is greater in reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19282

Q 4: One of my teachers advised me not to get engaged in memorizing the Qur'an without having a shaykh in order to avoid making mistakes. Is this true?

A: It is better to learn and memorize the Qur'an at the hand of a good reciter who can recite well if this is possible and if it is not, you should try to recite the Qur'an in the way you are able because of Allah's Saying: ﴿Allâh burdens not a person beyond his scope.﴾ The Prophet (peace be upon him) said: ﴾"The person who recites the Qur'an with difficulty and falters in it shall have a double reward."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20279

Q: I am a teacher of Qur'an in a circle for memorizing the Qur'an in a Masjid (mosque) in Makkah Al-Mukarramah. I have a question which I wish your Eminence to send its answer to the Islamic Propagation Office in Makkah Al-Mukarramah. The question is: i teach children the short Surahs (Qur'anic Chapter) of the Qur'an. They say what they memorize from memory in the following order; Surah Al-Nas then Surah Al-Falaq then Surah Al-Ikhlas and so on until Surah Al-Duha for example. Is there any blame in reading the Qur'an according to this order?

A: There is no harm in doing so.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Second question of Fatwa no. 17115

Q 2: When I recite Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), should I stop at Allah's statement: (And He is the Most High, the Most Great.) **or should I recite the following Ayah (Qur'anic verse) of** (There is no compulsion in religion.) **to its end?**

A: Ayat-ul-Kursi is only Allah's statement: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).)

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to the end of the Ayah which is Allah's statement: (And He is the Most High, the Most Great.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13012

Q 2: the people in charge of Qur'an memorization lessons at a charitable school give prizes as incentives. They reward the students with tapes of scholars' lectures or Mus-haf (Arabic Qur'an) to encourage them to memorize the Qur'an. What is the ruling on such gifts? It is worth mentioning that some people claim that students only memorize the Qur'an for the sake of gaining these prizes, and this leads to not being sincere to Allah with regard to their intention. Please advise, may Allah reward you the best!

A: It is permissible to offer monetary prizes to students to encourage them to memorize the Qur'an. However, the students' attention should be directed to the necessity of having sincere intentions with regard to memorizing the Qur'an and then they can think of the prizes. Accordingly, receiving these gifts should not be the reason for memorizing the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11837

Q 1: I memorized the entire Qur'an when I was 9 years old. I learned its Tajwid (art of Qur'anic recitation) and rulings and reciting it continuously. Then, after a long period of negligence, I forgot many portions of it. Allah blessed me with a job here and I was able to perform Hajj. Upon my return, I started memorizing the Qur'an again. All praise be to Allah, I am about to finish memorizing half of the Qur'an with Tajwid. Will I incur a sin for the period during which I was negligent of the Qur'an?

A: If the reality is as you mentioned, there is no harm on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 16855

Q 3: I had memorized some Surahs (Qur'anic chapters), but after a while I became busy and forgot some of them. I try hard not to forget but in vain.

I read the Hadith where the Prophet (peace be upon him) stated, ("The gravest sin of my people is forgetting the Qur'an.") **In addition, one of the Muslim scholars said that memorizing one Surah or one Ayah (Qur'anic verse) and forgetting it is a major sin. What is the degree of authenticity of the previous Hadith? Am I excused or not?**

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A: we know of no evidence supporting the authenticity of this Hadith mentioned in the question threatening those who forget the Qur'an or parts of it or relating it from the Prophet (peace be upon him). Yet, it is necessary to revise the Qur'an regularly and recite it often, for the Prophet (peace be upon him) encouraged and exhorted doing this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13405

Q 2: I wanted to work at a Masjid (mosque) to teach children memorization of the Qur'an. I urged the parents and they did send their children. The problem is that my mother reproached me saying I have nothing to do with others as long as I offer my prayers and rely on Allah. She asked me to leave other people's children alone. So I explained to her the great reward of teaching the Qur'an, but she was not convinced. She asked me why I wanted to sit with young children and be seen with them giving people reason to laugh at me. She said that people will go around saying I was sitting with the children of so-and-so. What should I do? Please enlighten me, and may Allah enlighten you!

A: teaching the Glorious Qur'an to children in the Masjid is a noble deed and you should be praised for doing it. It is confirmed that the Prophet (peace be upon him) stated, ("The best among you are those who learn the Qur'an and teach it.") So continue your efforts to teach children having a sincere intention. Try to convince your mother by talking kindly and leniently to her telling her about the excellence of what you are doing.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14586

Q 2: I work at Al-Sahara' School where we teach the Qur'an to children in return for fees. Is it permissible to take fees in return for teaching the Qur'an beside other subjects such as math, history, etc.? I teach the Qur'an without Tajwid (art of Qur'anic recitation), is this permissible? Please, advise us.

A: It is permissible to take fees for teaching the Qur'an besides the other subjects.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 20108

Q 2: Some of my neighbors send their children to me to have them memorize the Qur'an. Though I do not ask them, they give me some money as a kind of help. I refuse to take it,

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but they insist I take it saying that it is only a gift. I truly seek the reward of Allah, but they send the money with their children as a fixed salary even though I do not ask them to do so. Could you please tell me what the ruling on this is? May Allah reward you.

A: The basic ruling is that it is permissible to receive a fee for teaching the Qur'an. This is because of the generality of the Hadith of the Prophet (peace be upon him): (You are most entitled to take wages for availing others of Qur'an.) (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith).

Accordingly, it is permissible for you to accept the money which is given to you by the guardians of the children as a sort of a gift for teaching and helping the children memorize the Qur'an. Doing so will not deprive you of the abundant and great reward of Allah for your concerned efforts, so long as you have a faithful intention to act sincerely in the cause of Allah (Exalted be He) and are keen to teach the children virtuous manners.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16149

Q 2: is it permissible for a Qur'an teacher to stipulate certain fees for his job?

A: It is permissible for a Qur'an teacher to take money in return for teaching others the Qur'an, especially when he is in need. The Prophet (peace be upon him) said: ("Verily, the most worthy (job) in return for which you can take money is (teaching)

the Book of Allah.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20305

Q 1: Here in Pakistan, in Deir city, some people go from one house to another to recite Qur'an on the 23rd night of Ramadan. They especially recite Surahs (Chapter of the Qur'an) Ya-Sin, Al-`Ankabut, and Ta-Ha in return for a sum of money. What is the ruling on this matter?

A: This is an act of Bid`ah (innovation in religion) that has no origin in the Qur'an and the Sunnah. It is obligatory to quit it and warn people against it. The Prophet (peace be upon him) said, ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ and: ﴾Every novelty (introduced to religion) is a Bid`ah and every Bid`ah is an error.﴿ Related by Muslim in his Sahih book of Hadith.

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The second question of Fatwa no. 14409

Q 2: What is the ruling on taking money in return for reciting the Qur'an? Is there a special event that falls due on the fortieth day or one year following the death of a person as people in Egypt believe? Was this common

in the era of the Prophet (peace be upon him) or was it introduced by the later generations?

A: reciting the Qur'an for the souls of the dead or reciting it in the graves or hiring someone to recite it is an act of Bid`ah (innovation in religion) and is not permissible. Neither the Prophet (peace be upon him) nor his Companions did so. It was authentically narrated that the Prophet (peace be upon him) used to extend Salam and ask forgiveness for the dead, and Muslims are commanded to imitate him. The Prophet (peace be upon him) said, (Do not make your houses graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.) This Hadith signifies that Qur'an should not be recited in the graves. Similarly, people's gathering to visit the graves following forty days or one year after someone's death is also an act of Bid`ah that has no origin in the Islamic Shari`ah. In fact, this habit took place at the time when the Ummah (Muslim nation) was ignorant and weak.

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The third question of Fatwa no. 18224

Q 3: In Morocco, most of the memorizers of the Qur'an say supplications in behalf of some people

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in return for a sum of money. They may also recite the Qur'an in behalf of the dead and on occasions, such as wedding ceremonies, in return for money. Moreover, the number of supplications and Ayahs they say and recite depends on the money they receive. What advice should be given to these people? Indeed, they have gone astray and have led others astray, for on some occasions Dhikr (Remembrance of Allah) may be combined with the beating of drums and the playing of pipes. What is the ruling on those who invite them to attend their weddings?

A: It is not permissible to recite the Qur'an in return for a payment and have this as a profession. This is because recitation of the Qur'an is an act of worship and a pious act that brings the person closer to Allah (Exalted be He). Acts of worship are not to be a means for obtaining worldly gains. Allah (Exalted be He) says: ﴾Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴿ ﴾They are those for whom there is nothing in the Hereafter but Fire﴿ In addition, it is not permissible to combine Dhikr with the sounds of Duff (a tambourine-like instrument without bells), musical instruments, and pipes since this involves disparagement of Dhikr and combing it with forbidden matters. Such habits are ascribed to the Sufis who have gone astray from the right path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20853

Q: I am a Qur'an reciter and I participate in evening shows during Ramadan. The fee that I receive is not more than twenty Egyptian pounds for one show, including the expenses of the speaker. However, one of my colleagues told me that the recitation that I do is Haram (prohibited) and accordingly the fee that I receive is Haram. He quoted the Hadith of the Prophet (peace be upon him): ﴾Recite the Qur'an and do not ask for worldly benefits through it, and do not make it as a way of earning your living﴿ **in support of his view.**

- What is the ruling on this?

- Is the Hadith referred to above Sahih (authentic)?

- What is the ruling on reciting on condition that one receives a certain fee?

- What is the ruling on reciting Qur'an on evening shows which are held in Ramadan?

- Is the reciter considered sinful for participating in such shows?

A: This act that you do is impermissible. This is because it is considered Bid`ah (innovation in religion) and a way of helping others in sin and transgression. Moreover, it is Haram to receive a fee for reciting Qur'an on such shows of Bid`ah, or on behalf of deceased people.

As for the hadith in question, Al-Hafizh in his Book Al-Fath declared it as being related by Ahmad, and Abu Ya`la with a good chain of narrators.

Therefore, you must make Tawbah (repentance to Allah), give up reciting Qur'an in such shows, and draw closer to Allah by reciting Qur'an in the Mashru` (Islamic legal) way. Verily, whoever leaves something for sake of Allah; He (Exalted be He) will compensate them with something better than what they left.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21039

Q 1: You advised us that saying "Sadaqa Allahu Al-`Azim" (Allah the Greatest is the Most Truthful) at the end of recitation of the Qur'an is a Bid`ah (innovation in religion) and that it was not practiced at the time of the Prophet (peace be upon him). All this is clear; may Allah reward you with the best. However, what about writing this phrase in the Mushaf (Arabic Qur'an) which, we know, have been printed under the supervision of learned scholars in religion and language? Did not they know that this phrase is written in the end of the Mus-haf? We appreciate your advice. May Allah reward you with the best!

A: The reference in religious matters is the evidence whether mentioned in the Qur'an or the Sunnah (whatever is reported from the Prophet) directly or indirectly. As for the attempts of Ijtihad (juristic effort to infer expert legal rulings) made by religious scholars in which they contradict clear evidence of the Qur'an and Sunnah because of not knowing them or considering them unauthentic or misinterpreting them or such reasons, they cannot be considered legal excuses for any person to depart from authentic religious evidence and adopt those scholars' views. In fact, a person has to accept religious evidence and ignore any other contradicting views, with all due respect to religious scholars for whom we should make Du`a' (supplication) and whom we should avoid defaming. We advise you to read the book

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(Raf`u Al-Malam `An Al-A'imah Al-A`lam) by Shayk-ul-Islam Ibn Taymiyyah (may Allah be merciful with him). Accordingly, writing "Sadaqa Allahu Al-`Azim" at the end of the Mus-haf is a Bid`ah introduced to religion and there is no origin for it. Thus, this phrase has to be removed from the Mus-haf if found in any of its copies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 12568

Q1: Is recording the recitation of the Qur'an on cassette tapes lawful or not?

A: Recording Quran that is recited correctly without grammatical mistakes nor prolongation of vowels that changes the meaning of the verses, is permissible whether the recitation is recorded on cassette tapes like that of the Imams of the Sacred Masjid (mosque) in Makkah, and the recitations of Sheikh Al-Hudhayfi, and Al-Husari. There is no harm in this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16163

Q: Some education departments are asking about the possibility of tape-recording the Noble Qur'an in an ascending order. This means to tape-record the Qur'an starting with

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Al-Fatihah, since it is the opening chapter of the Qur'an, and then Surahs Al-Nas, Al-Falaq, Al-Ikhlas, Al-Masad, Al-Nasr, Al-Kafirun, and so on until reaching Surah Al-Baqarah. Each tape should include the curriculum of one class. This idea has originated because of some teachers' concern to make the Qur'an available on tapes so that the students would be able to listen to it during their leisure times. Another reason for this idea is to enable the family to follow up their children's curricula (whenever they need to), for they can then listen to the correct recitation accompanied by Tajwid (art of Qur'anic recitation) and Tartil (slow recitation of the Qur'an), which also takes into consideration the students' capabilities and readiness to learn. Respected shaykh, as you may know, formal schools, Qur'an memorization centers, and the Halaqah (learning circles) of shaykhs and scholars teach the Qur'an by starting with the short Surahs and going on in an ascending order until Surah Al-Baqarah. We all memorized the Qur'an as such and we never heard of an honorable scholar who objected to this teaching method. However, while discussing this issue with some colleagues (may Allah reward them the best), they objected and justified their point of view by stating that teaching the Qur'anic Surahs in an ascending order is a self-imposed reality because this is more beneficial for the students and because there is no other option. It is difficult, and almost impossible, to start memorizing the Qur'an from its very beginning. On the other hand, tape-recording the Qur'an is not necessary and the students' benefit is not dependable on it. In fact, it is only a means to help them in their study. After many deliberations, we thought of presenting the issue to Your Eminence

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to tell us your opinion on the permissibility of tape-recording the curriculum of each class in an ascending order because of the reasons already detailed. We regard these reasons as the best means to enroot the love of Qur'an in the students and their families and also to help them perfect its recitation and contemplate its meanings.

May Allah grant success to us all!

A: It is not permissible to tape-record the Qur'an in a reverse Surah order, by starting with Surah Al-Nas and ending with Surah Al-Baqarah, because the Surahs were given the current order due to the efforts exerted by the Sahabah (Companions of the Prophet (may Allah be pleased with them)) during the era of `Uthman (may Allah be pleased with him). Muslims have been using this order since then, even when teaching the Qur'an to their children. This order is fixed and it will not change even if we memorize the Qur'an starting with the short Surahs of the Mufassal (the last 65-70 chapters of the Qur'an). Accordingly, tape-recording the Qur'an in a reverse order opposes what the Sahabah and their successors used to do and may lead to other risks. It is, thus, obligatory to keep

the Qur'an in the same order of its Ayahs (Qur'anic verses) and Surahs, as passed from one Muslim generation to another, whether when writing or tape-recording it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 16099

Q 6: A friend told me that anyone who reads the meanings of the Qur'an in English will

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have no reward, is this true?

A: The Qur'an can only be recited in Arabic, the language in which it was revealed, because it is miraculous and no other language has its equivalent vocabulary. There is nothing wrong with translating the meanings of its words to those who need it and the translation shall take the same ruling as Tafsir (explanation/exegesis of the meanings of the Qur'an).

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The first question of Fatwa no. 10825

Q 1: Is it permissible to punish those who do not follow the Qur'an?

A: The ruler should discipline them by what they legally deserve, according to the extent of their neglecting to follow the Qur'an and Sunnah (whatever is reported from the Prophet).

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Fatwa no. 19588

Q: What is the ruling on some people who sway from right to left and backwards and forwards whilst reciting the Qur'an? Please advise, may Allah reward you!

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A: swaying whilst reciting the Qur'an is one of the habits which should be abandoned. It contradicts the etiquettes required when reciting the Qur'an. When reciting or listening to the Qur'an, a person should listen carefully and not play with things so that the listener and the reciter ponder over the meanings of the Qur'an and their hearts be attuned to Allah (Glorified and Exalted be He). Scholars mentioned that this is one of the habits of the Jews when reciting their Book and we are forbidden to imitate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 13445

Q 2: Is it permissible for Muslims to read the Injil (Gospel) to know how far it is distorted?

A: It is not permissible for a believer to read the Tawrah (Torah) and Injil, even though they were distorted and changed and Allah (Glorified be He) has given Muslims what is best, which is the Noble Qur'an that has been preserved from any change or distortion. Moreover, the Shari`ah (Islamic law) has abrogated all other earlier laws, and it is the perfect, the greatest, and the most useful to the Servants of Allah. Allah (Exalted be He) states: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾

Allah (Glorified be He) addressed His Prophet (peace be upon him) stating: ﴿Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).﴾ It was authentically reported from the Prophet (peace be upon him) that he saw `Umar ibn Al-Khattab holding some pages of the Tawrah. He, thus, became angry and said: ﴿Are you doubtful regarding it (Islam) O Ibn Al-Khattab? By Him in Whose Hand is my life, I have brought it to you plain and pure... By Him in Whose Hand is my life, if Musa (Moses) was alive he would have followed me.﴾ (Related by Imam Ahmad in his Musnad (Hadith compilation)).

We, thus, advise you to increase your recitation of the Qur'an, take care of it, and act according to its teachings, for it will definitely suffice you from reading the earlier books revealed by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20703

Q 1: The Messenger of Allah (peace be upon him) said: ("It would be said to the reciter of the Qur'an, 'Recite and ascend; recite here as you did in the worldly life, for your position (in Paradise) is determined by the last Ayah (Qur'anic verse) you recite.")

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On the authority of `Aly ibn Abu Talib (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Anyone who recites the Qur'an and memorizes it and regards what it makes lawful as lawful and its unlawful as forbidden (i.e. they act according to it), Allah will admit them into Jannah (Paradise) and will accept their intercession on behalf of ten such persons of their family who are doomed to enter the Fire.") **Regarding the first Hadith, when would it be said to the reciter of the Qur'an "recite;" would it be in this world or on the Day of Resurrection? Would the reward which is mentioned in the two Hadith be given only to those who know the Qur'an by heart or would it be given to every Qur'an reciter even if they do not know the Qur'an by heart?**

A: The first Hadith was related by Imam Ahmad, Abu Dawud, and Al-Tirmidhy on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both). Al-Tirmidhy commented, "This is a Hadith Hasan Sahih (authentic Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." However, it would be said to the reciter of the Qur'an "Recite and ascend" on the Day of Resurrection when they enter Jannah.

The second Hadith was related by Imam Ahmad and Al-Tirmidhy also with a wording similar to that which is mentioned in the question. Al-Tirmidhy commented on this latter Hadith by saying, "It is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) and we know of it only through this narrator. Its Sanad (chain of narrators) is not Sahih. Moreover, Hafs ibn Sulayman, who is one of the narrators of this Hadith, is a Da`if (weak) narrator." Besides, the same Hadith was related by Ibn

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Al-Jawzy in his book Al-`Ilal Al-Mutanahiyah as being narrated on the authority of `Aishah. Al-Jawzy then said that Al-Khatib said, "All the narrators of this Hadith are trustworthy except Al-Saqty and it is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." In addition, the concerned Hadith was related by Al-Dhahaby in his book Al-Mizan while mentioning the biography of Ahmad ibn Muhammad ibn Al-Husayn Abi Hanash Al-Saqty. Al-Dhahaby said: "It was said that he fabricated a Hadith." Al-Dhahaby then quoted the concerned Hadith with the same Sanad mentioned above. Also, Ibn Hajar said in his book Al-Taqrib regarding Hafs who is included in the Sanad of the Hadith, "He is Hafs ibn Abu Dawud Al-Qary, the companion of `Asim. He is also called Hafis and he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) though he is versed in the rulings of recitation of the Qur'an."

Since the Hadith is not Sahih as mentioned above, we do not need to explain its words. Undoubtedly, anyone who recites the Qur'an, acts perfectly upon it, and keeps on doing so will win the pleasure of

Allah (Exalted be He) and His Jannah and be in the higher ranks of Jannah with the pious and honorable angels. The Qur'an will also be an intercessor for anyone who acts upon it, whether they know the Qur'an by heart or not. A proof for the foregoing is a Hadith which was related by Imam Muslim and Ahmad on the authority of Abu Umamah Al-Bahily who said that he heard the Messenger of Allah (peace be upon him) saying: ("Recite the Qur'an, for on the Day of Resurrection it will be an intercessor for those who recite it.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20878

Q: In kindergarten, female teachers teach the children some short Surahs (Qur'anic chapters) and explain the meaning of some ayahs (Qur'anic verses) using sensory means to illustrate the meaning. For instance:

- In Surah Al-Qari`ah for the Ayah in which Allah (Exalted be He) says, (like carded wool.) **we show the children some wool.**

- In Surah Al-`Adiyat, we show the children pictures of some horses.

- In Surah Al-Zalzalah, we bring the children a piece of wood on which we put some grains of sand and shake them in order to explain the meaning of Al-Zalzalah (earthquake).

- In the story of Adam's creation (peace be upon him) from clay, we show the children a lump of clay.

Is it permissible for us to do that knowing that most of the female teachers have little knowledge about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)? Please advise.

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May Allah reward you with the best!

A: You must stop explaining the meaning of the Qur'an in the way mentioned above for the following reasons:

First: Muslims in the past and present did not adopt that way in explaining the Glorious Qur'an. Scholars unanimously held that the Qur'an is to be explained through writing and orally, which were proved to be sufficient for the person whom Allah willed to guide and benefit.

Second: Using pictures of animates is not permissible in the first place, so what will the case be if they are used to explain the words of Allah (Exalted be He)?

Third: This action involves belittling the sanctity of the Qur'an and taking its sublime meanings lightly. Moreover, it is a link to playing games with the explanation of the meaning of the Qur'an through using new ways that Allah (Glorified be He) did not ordain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18072

Q 3: The Messenger of Allah (peace be upon him) said: ("Do not make your houses graves, for verily Satan does not enter a house in which Surah Al-Baqarah is recited.") **Does this refer to reciting Surah Al-Baqarah only once when a person buys a new house, or each year,**

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or each night? Is it sufficient to listen to the recitation on a cassette recorder?

A: There is no specified number of times for reciting Surah Al-Baqarah, but the Hadith indicates the permissibility of performing Salah (Prayer) and the recitation of the Qur'an in houses so as to protect them from Satan who does not approach houses in which Surah Al-Baqarah is recited. Furthermore, not fixing a certain number of times for reciting this Surah signifies the desirability of reciting it frequently so as to ward off Satan and seek the great reward associated with that, as you will earn a good deed for every letter you recite, and a good deed gets a tenfold reward, as mentioned in another Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18637

Q 3: what about the authenticity of the following Hadith: The Prophet (peace be upon him) said concerning Surahs (Qur'anic Chapters) of Banu Israel (The children of Israel) i.e. Al-Isra', Al-Kahf, Ta-Ha, Maryam and Al-Anbiya': (They are among the first revealed Surahs and the first which I memorized from the Qur'an.)

A: The Hadith referred to is narrated by Imam Al-Bukhari and is attributed to Ibn Mas`ud (may Allah be pleased with him) as a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). He (Ibn Mas`ud) said regarding Surahs of Banu Israel, Al-Kahf and Maryam: (They

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are among the first revealed Surahs and the first which I memorized from the Qur'an.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 10938

Q 5: I heard a Hadith and I do not know if it is authentic. Please confirm it. 'Whoever recites Surah Ya-Sin in the morning asking [Allah] for his need, his need will be fulfilled.

A: As far as we know, the mentioned Hadith is not authentic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20414

Q 1: Is it true that reciting some Surahs of the Qur'an and contemplating them such as Surah Ya-Sin has a great reward and benefit than other Surahs? What are these benefits?

A: different superiority of the Ayahs and Surahs of the Qur'an is well confirmed in the Sunnah such as the virtue of Surah Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas and others taking into account that all these Surahs are the Word of Allah. The superiority of some individual Surahs and Ayahs is attributed to their respective virtues and because of the confirmation of their excellence by the Sunnah. This superiority must be taken for granted and there is no room for Ijtihad (exerting efforts to reach the truth). As for the excellence of Surah Ya-Sin, we do not know a Sahih (authentic) Hadith reported from the Prophet (peace be upon him) in this regard. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18565

Q 1: I have read a Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that (anyone who recites Surah al-Dukhan every night, seventy thousand angels will ask forgiveness for him until the morning.) **Related by**

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Al-Tirmidhy and Al-Asbahany. I have also read a Hadith on the merits of Surah Al-Waqi`ah. So, I observe reading them every night. What is the ruling on this matter? I am afraid that those two Hadith are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

A: It was authentically reported that a person should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) once, Surah Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times before going to sleep. This should be done along with Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty three times and also Takbir (saying: "Allahu Akbar [Allah is the Greatest]") thirty four times. In Sha'a-Allah (if Allah wills), this will suffice.

As to the hadith pertaining to the daily recitation of Surah Al-Dukhan and Surah Al-Waqi`ah, they are all Da`if and Mawdu` (fabricated Hadith). They were narrated on the authority of `Umar ibn `Abdullah ibn Abu Ja`tham who used to fabricate the Hadith and attribute them to the trustworthy narrators.

They were also reported on the authority of Hisham ibn Ziyad Abu Al-Miqdam who used to fabricate Hadith and cannot be taken as proof. They were also reported from Fadalah ibn Jubayr on the authority of Abu Umamah. In fact, Fadalah did not receive Hadith from Abu Umamah and he reported a Hadith which Abu Umamah did not narrate.

Moreover, they were reported from Tarif Al-Sa`dy who is a weak narrator. In addition, they were reported on the authority of Ahmad Al-Yamamy who was a liar,

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`Abdul-Qudus ibn Habib who was Matruk (a narrator whose Hadith transmission was discarded due to unreliability), Muhammad ibn `Abdul-Rahman Al-Qurashy Al-Jad`any whose report is rejected. Therefore, these Hadith cannot be taken as proof and it is not permissible to act according to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18623

Q 2: After reading some Hadith on the merits of reciting Surah Al-Waqi`ah and Al-Hadid in which the first wards off poverty and the second brings about the peace and blessings of angels, I committed myself to recite them. Is there any wrong with this practice?

A: Reciting the Glorious Qur'an is permissible anytime. however, specifying certain Surah to be recited every night requires specific legal evidence. Thus, when reliable evidence is found, it is permissible. This is the case with reading Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every prayer and before sleeping, and the repetition of Surah Al-Ikhlas and Al-Mu`awwidhatayn thrice after Al-Maghrib (Sunset) and Fajr (Dawn) prayers and before sleeping.

As for the merits of Surah Al-Waqi`ah and Al-Hadid, it is narrated that ﴾Whoever recites Surah al-Waqiah every night will never be afflicted with poverty.﴿ However, it is

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a fabricated report narrated from Ahmad Al-Yamami from Ibn `Abbas. Al-Suyuti wrote it in his book: "Dhayl Al-Ahadith Al-Mawdu`ah": Ahmad Al-Yamamy is a liar. The Hadith was also narrated from Abu Shuja` from Ibn Mas`ud who is a weak narrator. Al-Dhahabi wrote: Its chain of transmission contains Abu Shuja` who is an unknown narrator.

As for the claim that reciting Surah Al-Hadid brings about peace and blessings from the angels, this is not true. In fact, there is no reliable report from the Prophet (peace be upon him) in this regard. A Muslim should recite the Qur'an frequently, for each letter has its due reward. According to the authentic report of Al-Tirmidhi in his Jami` on the authority of Ibn Mas`ud (may Allah be pleased with him) who said, the Prophet (peace be upon him) stated: ﴾Whoever reads a letter from the Qur'an will receive a hasanah (good deed) for it (i.e. its recitation), and the hasanah is multiplied by ten. I do not say that Alif-Lam-Meem is one letter but Alif is a letter, Lam is a letter, and Meem is a letter.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10511

Q 7: It was narrated on the authority of `Aly (may Allah be pleased with him) that:** ﴿ **anyone who recites Surah (Qur'anic Chapter) al-Qadr after `Isha' (Night) Prayer seven times, Allah will cure him from every disease and seventy-thousand angels will ask forgiveness for him. Anyone who recites it on Friday before the Salah (Prayer)

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three times, Allah will add to the record of his good deeds the number of those who perform Jumu`ah Prayers on that day.﴾ **Some other merits were also mentioned, but no more will be mentioned here. May you explain the meaning of the Hadith, if authentic? When should the Surah be read exactly; before Fajr (Dawn) Prayer or before any Salah?**

A: Al-Kinany mentioned this Hadith completely in his book Tanzih Al-Shari`ah on the authority of `Aly (may Allah be pleased with him) and commented: "Muhammad ibn Ahmad ibn Ibrahim Abu Al-Tayyib Al-Makhramy is Al-Baghdadi Al-Shafi`y who is mentioned in the book Al-Mizan and Lisan Al-Mizan, who had gone to Morocco and declared the ideology of Al-Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) that ended with him in exile, otherwise, he is an unknown narrator. The Hadith was also narrated on the authority of Muhammad ibn Humayd Al-Kharraz who is a Da`if (weak) narrator from Al-Hasan ibn `Aly ibn Abu Sa`id Al-`Adawy who is a liar and from Muhammad ibn Sadaqah who is an unknown narrator.

Thus, the Hadith is not Sahih (authentic) because its Sanad (chain of narrators) includes the narrators mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 11311

Q 3: We read the following in a booklet entitled: Min Wasaya Al-Rasul (Some of the advices of Allah's Messenger - peace

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be upon him): (Anyone who recites Surah Qul Huwa Allahu Ahad (meaning Surah Al-Ikhlas) ten times, a house will be established for him in Paradise.) **Is this Hadith Sahih (authentic) mentioned in the authorized compilations of the Hadith or not? Please explain this, may Allah protect you!**

A: We do not know any reference to this Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20917

The questioner raises some questions about the virtues and merits of some Ayahs (Qur'anic verses) and Surahs of the Qur'an. His questions come as follows:

Q 1: is Al-Fatihah the heart of the Qur'an, the greatest of its Surahs and the Al-Sab`-ul-Mathany (Seven Oft-repeated Verses) and the glorious Qur'an?

A: It has been authentically reported in Sahih Al-Bukhari and other books on the authority of Abu Sa`id ibn Al-Mu`alla, (may Allah be pleased with him) that he said: (I was performing the Salah (prayer) when the Prophet (peace be upon him) passed by and called me, but I did not go to him until I had finished my Salah. When I went to him, he said, "What prevented you from coming?" I said, "I was performing Salah." He said, "Did Allah not say: (Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life) Then he added, "Shall I tell you of the most superior Surah in the Qur'an before I leave the Masjid (mosque)?" When the Prophet (peace be upon him) was about to go out,

I reminded him. He said, "It is Al-Hamdu-Lillahi Rabbi-l-`Alamin i.e. All praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn and all that exists). It is the seven Mathany i.e. frequently repeated verses, and the Grand Qur'an given to me.)

As for saying that the Fatihah is the heart of the Qur'an, we do not know any legal evidence from the Sunnah to support this.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: surah Al-Baqarah was revealed from under the `Arsh (Allah's Throne). Anyone who recites it in their house at a night, Satan will not enter (the house) for three nights. Is this right?

A: It is authentically reported in Sahih Muslim and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, (Do not make your houses (like) graves, for verily Satan stays away from a house in which Surah Al-Baqarah is recited (according to another wording of the Hadith; flees from the house in which Surah Al-Baqarah is recited)) According to another narration: (The house where it (Surah Al-Baqarah) is read is not entered by Satan.) With regard to this Surah being revealed from under Al-`Arsh, there is no proof on this.

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Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 3: ayat-ul-Kursi (the Qur'anic Verse of allah's Chair, Surah al-Baqarah, 2:255) is the best ayah in the Book of allah. It is equivalent to reciting one quarter of the Qur'an and whoever recites it after each Salah, will be admitted to Jannah (Paradise).

A: According to the report of Muslim in his Sahih on the authority of Ubay ibn Ka`b (may Allah be pleased with him) the Messenger of Allah (peace be upon him) stated: (O Abu Al-Mundhir, do you know which Ayah in the Book of Allah is the greatest? I said: Allah and His Messenger know best. The Prophet said: O

Abu Al-Mundhir, do you know which Ayah in the Book of Allah is the greatest? I said: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) Upon that, the Prophet (peace and blessings of Allah be upon him) said, "Congratulations on your knowledge, O Abu Al-Mundhir!)

According to the report classified as authentic by a group of scholars and narrated by Al-Nasa'i, Al-Tabarani, Al-Dia' Al-Maqdesi in his collection "Al-Ahadith Al-Mukhtarah" i.e. the Chosen Hadiths, and others on the authority of Abu Umamah, may Allah be pleased with him, that the Messenger of Allah (peace be upon him) stated: (Whoever recites Ayat-ul-Kursy (Ayah no. 255 of Surat Al-Baqarah) after every obligatory Salah will have nothing to prevent him from entering Paradise but his death)

As for Ayat-ul-Kursy equaling one quarter of the Qur'an in reward, we know of no legal evidence for that.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 4: the Prophet (peace be upon him) said, "Anyone who recites the last two Ayahs (Qur'anic verses) of Surah Al-Baqarah at night will be sufficient for them."

A: This is a Hadith Sahih (authentic Hadith) related by Al-Bukhari, Muslim, and others on the authority of Abu Mas`ud (may Allah be pleased with him).

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Q 5: It is said that the Messenger of Allah (peace be upon him) used to recite, every night, the two Ayahs (Qur'anic verses) 189 and 200 of Surah (Qur'anic chapter) Al `Imran. Al-Darimy reported on the authority of `Uthman ibn `Affan that he said: Anyone who recites the end of Al `Imran at night, it is as if he makes Qiyam-ul-Layl (standing for optional Prayer at night). What is your opinion in this regard?

A: We know of no basis affirming that the Prophet (peace be upon him) used to recite the two Ayahs 189 and 200 of Surah (Qur'anic chapter) Al `Imran every night.

What was narrated on the authority of `Uthman (may Allah be pleased with him) was recorded by Al-Darimy in his Sunan as Mawquf (Hadith narrated from a Companion of the Prophet that are not attributed to the Prophet). Al-Darimy said that Is-haq ibn `Eisa narrated this Hadith from Ibn Lahi`ah from Yazid ibn Abu Habib from Abu Al-Khayr on the authority of `Uthman. Ibn Lahi`ah is not a reliable narrator. The Isnad (chain of narrators) of the Hadith is Da`if (weak).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 6: On the authority of Ibn Mas`ud that the Messenger of Allah (peace be upon him) said, ﴿ anyone who offers Fajr (Dawn) Prayer in congregation, sits in his Musalla (a place for Prayer) and recites the first three ayahs (Qur'anic verses) of Surah (Qur'anic chapter) al-an`am, allah appoints seventy angels to do Tasbih (saying: "Subhan allah [Glory be to allah]") on his behalf and to ask Allah's Forgiveness for him until the Day of Resurrection.﴾ **What is the degree of authenticity of this Hadith?**

A: This Hadith is attributed by Al-Suyuty in Al-Dur Al-Manthur to Al-Daylamy. We could not find it to consider its Sanad (chain of narrators). Therefore, Allah knows best its validity.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 7: ﴾Anyone who memorizes the first ten Ayahs (Qur'anic verses) of Surah Al-Kahf will be protected

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from the trials of the Dajjal (the Antichrist).﴿ **Reported by Muslim.** ﴾Anyone who reads the last ten Ayahs of Surah Al-Kahf will be protected from the trials of the Dajjal.﴿ **Reported by Al-Nasa'y. Another Hadith was reported by Al-Hakim and considered as Sahih (authentic) on the authority of Abu Sa`id that the Prophet (peace be upon him) said,** ﴾ **anyone who reads Surah al-Kahf on Friday, there will be light for him between this Friday and the next one.** ﴿ **What are the degrees of authenticity of these Hadith?**

A: The well known narration is "Anyone who memorizes the first ten Ayahs of Surah Al-Kahf." As for the other narration about the last ten Ayahs of Surah Al-Kahf, it is Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both).

As for the Hadith of Abu Sa`id (may Allah be pleased with him), it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), and considered Sahih by Al-Hakim.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 8: (The Prophet (peace be upon him) **used to recite in Fajr (Dawn) Prayer on Friday "Alif, Lam, Mim, Tanzil..." (Surah Al-Sajdah) and "Has there not been over man..." (Surah Al-Insan).**) **On the authority of Ibn `Umar: The Messenger of Allah (peace be upon him) said,** (Anyone who recites (Blessed be He in Whose Hand is the dominion) (Surah Tabarak) and "Alif, Lam, Mim, Tanzil" (Surah Al-Sajdah), between Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, is like one who performs Qiyam-ul-Layl (standing for optional Prayer at night) during Laylat-ul-Qadr (the Night of Decree).) **What is the degree of authenticity of these Hadith?**

A: As for the first Hadith, it is reported by Al-Bukhari, Muslim

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and others.

As for the second Hadith, attributed to Ibn `Umar, it is not authentically reported from the Prophet (peace be upon him).

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Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 9: ﴾ **1. If anyone recites Surah Ya-Sin, it will be recorded for him as reciting the Qur'an ten times.** ﴿

2. ﴾If anyone recites Surah Ya-Sin in a night, his sins will be forgiven in the morning.﴿

3. ﴾Recite (Surah) Ya-Sin over your dead.﴿

4. ﴾I wish that it (Surah Ya-Sin) is instilled in the heart of every person in my Ummah (Muslim nation).﴿ **What is the degree of authenticity of these Hadith?**

A: 1. The first Hadith is reported by Al-Tirmidhy, Al-Darimy and Al-Bayhaqy. It is ranked as Da`if (weak) by Al-Tirmidhy who said: This is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration).

2. The second Hadith is very Da`if, reported by Abu Ya`la, Al-Darimy and Al-Bayhaqy in Shu`ab Al-Iman.

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3. The third Hadith is Da`if. Nothing in this sense is authentically reported from the Prophet (peace be upon him).

4. As for the fourth Hadith, it has never been reported that the Prophet (peace be upon him) said it.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 10: What is the degree of authenticity of this Hadith? (Whoever recites Yasin and Al-Saffat on Friday, and then asks Allah, He will answer his request).

A: It has never been reported that the Prophet (peace be upon him) stated this.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 11: The Messenger of Allah (peace be upon him) said, (if anyone recites Ha-Mim (Al-Dukhan) on Thursday night or on Friday, Allah will build for him a house in Paradise.)

A: This Hadith is related by Al-Tabarany in his book Al-Mu`jam Al-Kabir. Its Sanad (chain of narrators) includes Fadalah ibn Jubayr who is a weak narrator. This view is mentioned by Al-Haythamy in His book Majma` Al-Zawa'id.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 12: The Messenger of Allah (peace be upon him) stated: (whoever reads the last Ayahs of Surah (Qur'anic chapter) Al-Hashr on the day or at night and died on that day or night, Allah will admit him to Paradise) What is the degree of authenticity of this Hadith?

A: This is a fabricated Hadith narrated by Ibn `Adi in Al-Kamil and Al-Baihaqi in Al-Shu`ab on the authority of Sulaym ibn `Uthman Al-Fawzi from Muhammad ibn Ziyad Al-'Alhani from Abu 'Umamah. Ibn `Adi said in the biography of Sulaym ibn `Uthman: He reported from Muhammad ibn Ziyad Al-'Alhani Hadiths Munkar (rejected Hadiths reported by a weak narrator whose narration conflicts with an authentic Hadith).

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Al-Dhahabi said in Al-Mizan, Sulaym ibn `Uthman who narrated from Muhammad ibn Ziyad Al-'Alhani is not a trustworthy narrator.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 13: ﴾ if anyone recites Surah Al-Waqi`ah every night, he will not be afflicted with poverty. ﴿ What about the degree of authenticity of this Hadith?

A: This Hadith is related by Al-Bayhaqy in his book Shu`ab Al-Iman and others. Imam Ahmad, Abu Hatim, Al-Daraqutny and others unanimously hold the view that it is a Da`if (Weak) Hadith.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 14: 1. The Messenger (peace be upon him) said, (a Surah of the Qur'an which has only thirty ayahs (verses) interceded for a man until his sins were forgiven – Tabaraka alladhy bi yadihy al-mulk (Surah Tabarak).)

2. (It is the preventive and rescuer from the torment of the grave.) **Are these Sahih (authentic) Hadith?**

A: 1. As for the first Hadith, it is related by Imam Ahmad, Abu Dawud, Al-Tirmidhy who graded it as Hasan (good). In addition, Al-Nasa'y, Ibn Majah, Ibn Hibban, Al-Hakim in his Mustadrak and others graded it as Sahih (Authentic).

2. As for the second Hadith, it is related by Al-Tirmidhy on the authority of Ibn `Abbas from the Prophet (peace be upon him). Al-Tirmidhy said: It is Hasan and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). Al-Bayhaqy also related the Hadith in his book

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Shu`ab Al-Iman and said: Yahya ibn `Amr is the only one who related the Hadith and he is a weak narrator but the meaning of the Hadith is supported with other Hadith. Allah knows best.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 15: The Messenger of Allah (peace be upon him) said: (anyone who wants to witness the Day of Resurrection as if they are seeing it should recite: (When the sun is wound round and its light is lost and is overthrown.) **and** (When the heaven is cleft asunder.) **and** (When the heaven is split asunder,))

A: The Hadith was related by Imam Ahmad, Al-Tirmidhy, Al-Tabarany, and others on the authority of `Abdullah ibn Bahir Al-Qas who narrated that `Abdur-Rahman ibn Yazid Al-San`any informed him that he heard Ibn `Umar saying: "The Messenger of Allah (peace be upon him) said..." and mentioned the Hadith. Al-Tirmidhy commented: This is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). Al-Hakim said: It is Sahih in terms of its Sanad (chain of narrators).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 16: On the authority of `Aly (may Allah be pleased with him) that he said: ( the Messenger of Allah (peace be upon him) used to love Surah Al-A`la) What is the degree of authenticity of this Hadith?

A: This Hadith was related by Imam Ahmad in his Musnad on the authority of

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Waki` from Isra'il from Thuwayr ibn Abu Fakhitah from his father from `Aly (ibn Abu Talib). This is a weak chain of narration because Thuwayr ibn Abu Fakhitah is a very weak narrator. This was stated by Al-Haythamy in his book Majma` Al-Zawa'id.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 17: 1. On the authority of Abu Hurayrah who narrated that Allah's Messenger (peace be upon him) said: ("Anyone who recites it (i.e. Surah Al-Zalzalah) one night it is as if they have recited half of the Qur'an.")

2. On the authority of Anas (may Allah be pleased with him) who narrated that Allah's Messenger (peace be upon him) said: (Anyone who recites "When the earth is shaken" (i.e. Surah Al-Zalzalah) it is as if they have recited half of the Qur'an.")

A: 1. The first Hadith was related by Ibn Al-Sunny on the authority of `Ubays ibn Maymun who said: Yahia ibn Abu Kathir narrated from Abu Salamah ibn `Abdul-Rahman from Abu Hurayrah (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: ("Anyone who recites at a night (When the earth is shaken) it is as if they have recited half of the Qur'an. Anyone who recites (Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!) it is as if they have recited a quarter of the Qur'an. Anyone who recites (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) it is as if they have recited one-third of the Qur'an.") `Ubays ibn Maymun is a Da`if (weak) narrator, but there are other narrations which give the Hadith more reliability.

2. The second Hadith was related by Al-Tirmidhy in his book "Al-Jami`". He said: Muhammad ibn Musa Al-Harshy Al-Basry narrated from Al-Hassan ibn Salam ibn

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Salih Al-`Ijly from Thabit Al-Bunany from Anas ibn Malik who said that Allah's Messenger (peace be upon him) said a Hadith similar to the previous Hadith narrated on the authority of Abu Hurayrah. However, the phrase "at a night" was omitted. Actually, this Sanad (chain of narrators) includes Al-Hasan ibn Salam whose status is unknown. Anyway, there are other narrations for this Hadith.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 18: The Messenger of Allah (peace be upon him) said, ("Can one of you not read a thousand Ayahs every night?" They said, "Who can afford this O Allah's Messenger?" He (peace be upon him) said, "Can one of you not read (The mutual rivalry (for piling up of worldly things) diverts you,) ?) What is the degree of the authenticity of this Hadith?

A: We do not find any reference of this saying to the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18720

Q: Please, give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the meaning of the following Ayah (Qur'anic verse): ﴾And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."﴿ **Would you please explain the meaning of the phrase "generations after generations on earth"? How can we match the previous Ayah and the following one:** ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

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Actually, I have been confused regarding the goal for which humankind is created. Which is given priority; is it worshipping Allah, populating the earth, or both? What is the relationship between worshipping Allah (Exalted be He) and populating the earth?

A: Allah's Saying: ﴾Verily, I am going to place (mankind) generations after generations on earth.﴿ means a species who will live in succeeding generations and centuries. In the same regard, Allah (Exalted be He) says: ﴾And it is He Who has made you generations coming after generations, replacing each other on the earth.﴿ He (Glorified be He) also says: ﴾and makes you inheritors of the earth﴿ Moreover, He says: ﴾And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabarî].﴿ This is in addition to other Ayahs to the same effect.

As for Allah's Saying: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ it means that Allah have created them only in order to worship Him. Therefore, Allah tests them through His Commandments and then rewards them with good for the good deeds they do and punishes them for the evil deeds they do.

Having known the meaning of both Ayahs, your confusion can easily be removed. The first Ayah indicates that the human species will live in succeeding generations on earth. However, the second Ayah highlights the goal for which Jinn (creatures created from fire)

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and humans are created, that is, to worship Allah Alone. Accordingly, the wisdom behind creating them is to worship Allah (Exalted be He) and to live in succeeding generations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18424

Q 2: What is the tafsir (explanation/exegesis) of the following Ayah: ﴾Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴿

A: This Ayah was revealed concerning the children of Israel, as indicated by the previous Ayahs. This verse is addressed to them as Allah reprimanded them for their deviant behavior and malicious wrongdoings. The Jews claimed belief in the Torah and acting accordingly. They called for following the goodness it preaches and for the obligation of obeying Allah (Exalted be He) and avoiding sins. Nevertheless, they acted contrary to what they were calling to. The Qur'an stresses their scorn by ascribing them figuratively to forgetfulness as a way of showing their utter heedlessness and indifference. Truly, a person never deprives himself of good or likes that others win it before him. So, if the Jews had followed the guidance of the Torah, they would have believed in the Message of Muhammad

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(peace be upon him), because his description and the tidings of his Prophethood are mentioned therein. They rejected these Ayahs out of arrogance and envy, and altered their meanings, although they recognized him (peace be upon him) as they recognized their own children due to the knowledge they had.

It is also said that this Ayah was revealed concerning the Jewish rabbis who used to advise people secretly to believe in the Message of our Prophet (peace be upon him), but they would not do so themselves. Thus, they enjoined good on people and willfully neglected it.

As for the Tafsir of His statement: ﴾while you recite the Scripture [the Taurât (Torah)]!﴿ , it means that they knew of its teachings which others whom they enjoined to follow Muhammad did not know. There is a great difference between those who act out of ignorance of its benefit and others who neglect an act while knowing the benefit of what they abandon.

Regarding Allah's statement, "Have you then no sense?" it means: Have you no reason to prevent you from the foul course you adopt which leads to evil consequences. Indeed, whoever has the least amount of sense will not claim the perfect knowledge of the book and guide people to follow its directions and then himself forsake following and holding fast to its commandments and prohibitions.

This address, even though it is directed to the Jews, is a lesson for others to be on guard, lest they should meet with a similar end.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19146

Q 2: Could you please explain the following Ayah (Qur'anic verse): ﴿ verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. ﴾ ?

A: After explaining the conditions of those who oppose Allah's Commands and commit sins and the punishment that Allah (Glorified be He) has promised them in the Ayahs that preceded this one, Allah (Exalted be He) tells in this Ayah that anyone who did good deeds from amongst the past nations and obeyed Him will be rewarded. The same will apply to all people until the Day of Resurrection; anyone who follows the illiterate Messenger and Prophet Muhammad (peace be upon him) will attain happiness and eternal reward in Jannah (Paradise). They will neither have any fear of what they will have in the future, nor will they grieve for what they leave behind. To gain more beneficial knowledge regarding the concerned Ayah, you may refer to Tafsir (exegesis of the meanings of the Qur'an) of Ibn Kathir and other books of Tafsir.

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The fourth question of Fatwa no. 21025

Q 4: Allah (Exalted be He) said, (thus We have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind) What is the kind of witness the Muslim Ummah (nation based on one creed) will bear before its Creator on the Day of Resurrection? What is its form and how can it be carried out?

A: The Noble Ayah means that Allah (may He be exalted) chooses this Ummah and makes it just and benevolent. He, glory be to Him, bestows on it such knowledge, discretion, justice and kindness as were not endowed on any other Ummah. Thus, the Muslim Ummah bears witness over other nations due to its impartiality and adherence to justice. Only the Muslim Ummah can validate or invalidate people of other religions. The one it deems as acceptable will be accepted and the one it deems as rejected will be rejected. On the Day of Resurrection, Allah will ask His Messengers (peace be upon them) about the proclamation of the Divine messages revealed to them and likewise the aberrant nations whether their Prophets conveyed the messages to them. These nations will claim that their Prophets did not convey the Divine messages. In this time, prophets (peace be upon them) will ask the Muslim Ummah to witness in their favor. The Muslim Ummah will witness that the prophets conveyed their massages. This is authentically reported

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in Sahih Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 10637

Q 3: I would like to know the interpretation of the blessed Ayah (Qur'anic Verse): ﴿ and if it were not for allah checking [some] people by means of others, the earth would have been corrupted ﴾

A: The Ayah means that were it not that Allah makes the proponents of truth resist the proponents of falsehood, and the righteous resist the immoral, the immoral people and followers of falsehood would have dominated the earth and would have tyrannize the righteous. So it is by Allah's Grace and Blessings for the two Worlds of man and Jinn that He made it lawful for followers of His true religion who reform the earth to fight against the immoral ones such unbelievers, tyrants and transgressors. Therefore the proponents of truth fight the proponents of falsehood all the time and Allah will grant them victory as long as they defend the truth and want to reform the earth.

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The first and second questions of Fatwa no. 10701

Q 1: The Tafsir of Ibn Kathir comments on the statement of Allah: ﴾ and (remember) when Ibrâhîm (abraham) said, "My Lord! Show me how You give life to the dead... ﴿ that Al-Bukhari recorded a Hadith Sahih (authentic Hadith) in which the Prophet (peace be upon him) stated: ﴾"We are more liable to be in doubt than Ibrahim (Abraham - peace be upon him)."﴿ **Would you please explain what is meant by this Hadith? In the explanation of this Hadith, it is said that the Prophet (peace be upon him) denied that Ibrahim had doubts. How can this be although the Ayah means that Ibrahim was experiencing a phase of doubt before attaining perfect Iman (Faith)?**

A: This Hadith denies that Ibrahim (Abraham - peace be upon him) had doubts as mentioned by the great scholar Ibn Kathir as well as others commentators of the Hadith. This Hadith means that if Ibrahim (Abraham) was in doubt, we would be more apt to be in doubt; however, we were not in doubt. Therefore, Ibrahim was more apt to be in doubt. This is supported by Ibrahim's reply

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when Allah (Glorified be He) asked him: ﴾"Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith."﴿ Allah (Exalted be He) confirmed the saying of Ibrahim that he is a Mu'min (believer). However, he asked so to satisfy his heart and strengthen his faith. Scholars have used this Ayah as evidence to support the opinion that Iman increases and decreases by performing more acts of obedience. The Iman which is based on tangible evidence and observation is stronger than that which is based on logical and audible evidence. It is therefore evident from the Ayah and the Hadith that Ibrahim (peace be upon him) had no doubts.

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Q 2: Ibn Kathir mentioned in the same page while giving the Tafsir (explanation of the meanings) of Ayah (Qur'anic verse) no. 260 a Hadith in which the Prophet (peace be upon him) says, ﴿ if i had been in prison for as long as Yusuf (Joseph, peace be upon him) had, i would have answered the caller. ﴾ According to our understanding, the caller meant in the story of Prophet Yusuf is the wife of Al-`Aziz; does this mean that the foregoing saying of the Prophet means that had Prophet Muhammad (peace be upon him) been imprisoned as Prophet Yusuf had, he would have responded to her request? Please tell us about your opinion regarding the Hadith in question?

A: The wife of Al-`Aziz is not the "caller" intended in the concerned Hadith. Rather, the caller meant by the Hadith is the messenger of the king who is mentioned in Allah's saying, ﴿ and the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? ﴾

This happened after Prophet Yusuf had been imprisoned and interpreted the dream of the king, and there were strong reasons for his release from the prison.

As for the story of Prophet Yusuf with the wife of Al-`Aziz and her call to him to commit evil, this happened before Prophet Yusuf was imprisoned. Consequently, the meaning of the concerned Hadith: ﴿I would have responded to the caller﴾ is: I would have responded to the messenger of the king when he asked me to leave the prison and come to the king. This is because Prophet Yusuf was imprisoned unjustly and it is not wrong for prophets (peace be upon them all) to seek to get rid of injustice through whatever means that Allah sets up for them.

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The first question of Fatwa no. 18444

Q 1: In which Surah (Qur'anic chapter) is the order of purifying oneself of Janabah (major ritual impurity related to sexual discharge) mentioned?

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A: The order of purifying oneself from Janabah is mentioned in Allah's Saying: (If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).) in Ayah (Qur'anic verse) no. (43) from Surah Al-Nisa' and Ayah no. (6) from Surah Al-Ma'idah.

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The thirteenth question of Fatwa no. 17883

Q 13: How can we reconcile the Ayah (Qur'anic verse) which reads: (Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doers).") **with the Hadith which is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) the wife of the Prophet (peace be upon him) that she asked the Messenger of Allah (peace be upon him):** (Have you ever experienced a day harder than the day of the Battle of **Uhud?** He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e. the disbelievers from amongst the Quraysh tribe). The hardest treatment I met from them was on the Day of **Al-`Aqabah** when I went to **Ibn `Abd Yalil Ibn `Abd Kulal** with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at **Qarn Al-Tha`alib.** There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it

Jibril (Gabriel, peace be upon him) who called me, and said, 'Indeed, Allah (may He be Exalted) heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said, 'O Muhammad, Allah listened to what your people had said to you. My Lord has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.' But the Messenger of Allah (peace be upon him) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah and will not ascribe partners to Him (in worship).") **?**

A: There is no contradiction between the Ayah and Hadith which are quoted in the question. This is because the Ayah implies a threat that if the Prophet (peace be upon him) had the torment that the disbelievers were impatiently asking for, the matter would have been settled at once between him and them.

At the same time, Allah (Glorified be He) knows that His Prophet does not like that the two mountains that stand opposite to each other at the extremities of Makkah are brought together to crush the people of Makkah in between for Allah (Exalted be He) sent His Prophet Muhammad only as a mercy for the whole universe. Thus, the Messenger (peace be upon him) said to the angel, "I rather hope that Allah will raise from among their descendants people as will worship Allah and will not ascribe partners to Him (in worship)."

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The second question of Fatwa no. 20703

Q 2: allah (Exalted be He) says: (and follow not the footsteps of Shaitan (Satan).) **What are the footsteps of Satan? Is looking at non-Mahram women (not a spouse or unmarriageable relatives) in real life or on satellite channels or talking to them on the phone or in the markets or flirting with them considered as following the footsteps of Satan? Is reading romantic books and art and fashion magazines with pictures of actresses and beautiful and charming celebrities considered as following the footsteps of Satan? What is our duty towards a person who does so? May Allah benefit us and you!**

A: Following the footsteps of Satan as Ibn Kathir mentioned in his book in which he explained the meanings of the Qur'an (Tafsir Ibn Kathir vol. 1, p. 204) that Qatadah and Al-Suddy said, "All sins are footsteps of Satan." `Ikrimah said, "They are the incitements of Satan." Mujahid said, "Satan's footsteps are his mistakes and sins." Abu Mijlaz said, "Satan's footsteps are vows involving sins." Al-Qurtuby (in Tafsir Al-Qurtuby vol. 1, P. 308) said, "I said: The correct view is that the utterance is general and covers all the sins and Bid`ahs (innovations in religion) but not the acts of Sunnah (commendable acts) nor the rulings of Shari`ah (Islamic law)."

Subsequently, it is clear that the footsteps of Satan apply to all the acts that involve disobedience to Allah (Exalted be He). So, whoever disobeys the orders of Allah (Exalted be He) and His Messenger (peace be upon him), violates the rulings of Shari`ah, and commits things which Allah (Exalted be He) has prohibited is disobeying Him. All that is mentioned in the question is considered as footsteps and tricks of Satan

about which Allah (Exalted be He) says: (He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.) Anyone who commits any such sins has to turn to Allah (Exalted be He) in sincere repentance and never do any such evil deeds again. Whoever knows any person who commits any such deeds has to advise them gently and leniently and explain the evil consequences of their bad deeds and encourage them to do good deeds and draw closer to Allah (Exalted be He) through supererogatory acts of worship and performance of Salah (Prayer) in congregation as Allah (Exalted be He) and His Messenger have ordered; because Salah prohibits immorality and wrongdoing.

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The fifth and eleventh questions of Fatwa no. 19283

Q 5: What is the meaning of the statement of Allah (Exalted be He): (and recite (O Muhammad peace be upon him) to them the story of him to whom We gave Our ayât (proofs, evidences, lessons, signs, etc.), but he threw them away; so Shaitân (Satan) followed him up, and he became of those who went astray.) ?

A: This Ayah (Qur'anic verse) describes a man from the children of Israel whom Allah had taught the Tawrah (Torah) but he did not act according to it. This Ayah can also be applied to those who do not act according to Allah's teachings.

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Q 11: What is the meaning of the saying of Allah (Exalted be He), ﴾ allah wishes only to remove al-Rijs from you, O members of the family (of the Prophet), and to purify you with a thorough purification. ﴿ ?

A: The Noble Ayah is a discourse to the wives of the Prophet (peace be upon him) for Allah commanded them with certain matters and forbade other matters on them. Allah explains this with His saying, ﴾Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you﴿ Al-Rijs refers to the evil sayings and deeds.

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The first question of Fatwa no. 16874

Q 1: Is Tha`labah about whom the Ayah (Qur'anic verse) ( and among them are those who made a covenant with allah, [saying], "If He should give us from His bounty... ) was revealed the same Tha`labah who took part in the Battle of Badr? Did Allah accept his Tawbah (repentance to Allah) or not?

A: The mentioned Ayah was revealed about one of the hypocrites, as Allah (Exalted be He) says about them: "And among them (i.e. the hypocrites)..."

As for the Hadith that states it was revealed about Tha`labah ibn Hatib, it is

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not Sahih (authentic) according to scholars.

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Fatwa no. 18091

Q: Al-Ittihad Journal published in its special edition of Ramadan under a competition entitled "Names to remember in the Qur'an", question no.22 which reads as follows: A Sahabi (Companion) asked the Prophet (peace be upon him) to supplicate to Allah to provide him with wealth but when he became wealthy, the Messenger (peace be upon him) asked him to pay Zakah but he refused to pay. After the death of the Prophet (peace be upon him), this Sahabi sent Zakah to Abu Bakr but he did not accept it. Again he sent it in the caliphate of `Umar but he did not accept it either. Later on, he died in the caliphate of `Uthman.

What is the true story of this Sahabi? Should we not issue a Fatwa (legal opinion issued by a qualified Muslim scholar) to deny or confirm it?

A: Tha`labah ibn Hatib or ibn Abu Hatib Al-Awsy Al-Ansary is one of the Prophet's Sahabah (Companions) who witnessed the Battles of Badr and Uhud. He (may Allah be pleased with him) is innocent of what has been ascribed to him. According to a false story, he came to the Prophet (peace be upon him) to supplicate to Allah for him to provide him with wealth. The Prophet (peace be upon him) supplicated to Allah for him and Allah made him wealthy but he refused to pay Zakah and thus the Ayah of Surah Al-Tawbah was revealed.

This story was narrated by Al-Tabarany in his book Al-Mu`jam Al-Kabir vol. 8, p. 260, Hadith no.7873 on the authority of Mu`an ibn Rifa`ah from `Aly ibn Yazid Al-Ilhany from Al-Qasim ibn `Abdul-Rahman from Abu Umamah that Tha`labah ibn Hatib ... and mentioned the whole story.

From this chain of narration, Ibn Jarir mentioned the story in his Tafsir (Qur'anic interpretation) and his book Al-Tarikh (history) and those who came after him narrated the whole story in positions and abridged it in the reason of revelation of this Ayah: ﴿ and of them are some who made a covenant with allâh (saying): "If He bestowed on us of His Bounty..." ﴾

Some narrators mentioned the story but did not comment on its chain of narration such as, Ibn Kathir (may Allah be merciful with him) in his Tafsir while others commented on the invalidity of its chain of narration such as, Al-Qurtuby in his Tafsir vol. 8, p. 209 who said: Tha`labah is one of those who witnessed the Battle of Badr, for whom Allah and His Prophet (peace be upon him) witnessed with (good) faith. Therefore, what has been ascribed to him is not true. It is reported that Ibn `Abdul-Barr commented on the narration and said: It is not true.

Al-Bayhaqy said in his book Dala'il Al-Nubuwwah: The chain of narration of this Hadith is doubtful although it is commonly known among the people of Tafsir.

Ibn Hajar said in his book Al-Isabah, "Claiming that the person who is mentioned in the narration (if the story is true and I do not think it is true) is the famous Sahabi who witnessed the Battle of Badr, is a doubtful matter.

It is authentically reported that the Prophet (peace be upon him) said: None of those who witnessed

the Battle of Badr and Al-Hudaybiyah will be admitted into Hellfire. He also reported that His Lord says to the people of Badr: ﴾Do what you like for I have forgiven you.﴿ How can a person with that status be afflicted by Allah with hypocrisy in his heart and have an Ayah revealed about him! It seems that the Ayah refers to someone else; Allah knows best." (vol. 1, p. 198).

Al-Zamakhshary said while providing Takhrij of Hadith of his Al-Kashaf: This is a very weak chain of narration. Al-Bukhari said in his book Fath Al-Bary: Ibn Al-Athir confirmed in his book Al-Tarikh that the beginning of the obligation of Zakah was in the ninth year. Some scholars confirmed what Ibn Al-Athir believed concerning the long story of Tha`labah ibn Hatib. However, it is a weak Hadith and can not be taken as proof.

Ibn Hazm judged it to be an invalid narration in his book Al-Muhalla vol. 11, pp. 207- 208.

Al-Dhahaby said in his book Tajrid Asma' Al-Sahabah vol. 1, p. 66 in the biography of Tha`labah

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Ibn Hatib and after referring to this story, "This is a Munker (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) Hadith.

Afterwards, Al-Tabary mentioned the story in his book Al-Tarikh vol. 3, p. 124 on the authority of Ibn `Abbas from Muhammad ibn Sa`d Al-`Awfy from his father from his uncle from his uncle's father from his uncle from his father, `Atiyyah ibn Sa`d Al-`Awfy who is a weak narrator.

To sum up, this story is invalid and not true. Moreover, there is proof in its wordings to its invalidity which is: The Prophet's Sunnah is to take Zakah from the withholder forcibly in addition to Ta`zir (discretionary punishment). It is authentically reported that the Prophet (peace be upon him) said on the authority of Bahz ibn Hakim from his father from his grandfather: ﴾For every forty pasturing camels, one she-camel in her third year should be given [in Zakah]. The camels are not to be separated from reckoning. He who pays Zakah with the intention of getting reward will be rewarded. He who evades it, we shall take it [forcibly from him] as well as half of his property as a due from the dues of our Lord. There is no share in it (Zakah) to the family of Muhammad (peace be upon him).﴿ Related by Ahmad, Abu Dawud and Al-Nasa'y.

The context of the above story contradicts this policy; therefore, it is invalid with regard to its chain of narration and its content.

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Fatwa no. 18257

Q 1: Allah (Glorified and Exalted be He) says: Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful] ﴿ the Commandment (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments) ordained by Allah will come to pass, so, seek not to hasten it. ﴾

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It is known that the verb "ata" in Arabic is a past tense, while "fala tasta`jiluh" denotes the present. We would like Your Eminence to explain this Ayah (Qur'anic verse) for us to understand it.

A: The following Ayah ﴿The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass﴾ means that the Day of Resurrection is drawing near. This meaning was expressed in the past tense in Arabic (the translation above solved the problem by rendering it in the future tense) to stress that the Day of Resurrection will undoubtedly take place. The imminence of the Day of Resurrection which is stated in this Ayah mentioned above was also stressed in other Ayahs. For example, Allah (Exalted be He) says, ﴿Draws near for mankind their reckoning, while they turn away in heedlessness.﴾ Allah (Glorified and Exalted be He) also says, ﴿The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).﴾

Using the past tense to indicate a future event to stress the imminence of this event can be found in many Ayahs in the Qur'an. For example, Allah (Exalted be He) says, ﴿And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills.﴾ Allah also says, ﴿And the dwellers of Paradise will call out to the dwellers of the Fire (saying):﴾ Also, Allah says, ﴿And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.﴾ ﴿And each person will be paid in full of what he did; and He is Best Aware of what they do.﴾ ﴿And those who disbelieved will be driven to Hell﴾

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Q 2: Allah (Glorified and Exalted be He) orders us to measure weights fairly and not tamper with the scales. I work in a bakery where my job is to knead the dough. I have no other skill and it is my only source of income. Most of the employers in this field order us to reduce the weight of bread. Indeed, I witness this crime and participate in it. I must mention that I do so to follow the orders of the owner of the bakery. In addition, we mix some materials with the flour. Should I quit this job which is my only source of sustenance, or what should I do?

Q: Allah (Exalted be He) prohibits us to tamper with weights and measures by reduction and decrease. Allah (Exalted be He) states: ﴾Woe to Al-Mutaffifûn (those who give less in measure and weight).﴿ ﴾Those who, when they have to receive by measure from men, demand full measure,﴿ ﴾And when they have to give by measure or weight to (other) men, give less than due.﴿ ﴾Do they not think that they will be resurrected (for reckoning),﴿ ﴾On a Great Day?﴿ ﴾The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn and all that exists)?﴿ .

Therefore, you must weigh accurately and comply with the command of Allah (Exalted be He). Do not obey those who order you to tamper with the scales, even if they dismiss you. Whoever abandons something for the Sake of Allah (Exalted be He), He will recompense him with something better.

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You should advise those who order you to do this and remind them of Allah (Exalted be He); perhaps He will guide them because of your advice.

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Fatwa no. 17445

Q: A man began recitation of the Qur'an with Allah's saying, ﴿ and upon allah is the responsibility to explain the Straight Path but there are ways that turn aside. ﴾ (Surah Al-Nahl) on the grounds that the sentence is dependent and the pronoun in the word Minha (i.e. of it) refers to Al-Sabil (i.e. the straight path). But another man objected to the man and blamed him for beginning with this verse on the basis that the conjunction in the beginning of the Ayah and the pronoun goes back to the beginning of the Surah. We hope that you will illustrate the intended meaning of the Ayah for the serious importance since this is related to the book of Allah. I invoke Allah to guide you along the way and help you in the service of the Qur'an and Islam.

Note: I hope that your answer will illustrate whether it is permissible to begin with the verse or not.

A: The pronoun in Allah's saying, ﴿there are ways that turn aside (such as Paganism, Judaism and Christianity).﴾ refers to the word Al-Sabil (i.e. the straight path)

The meaning is that the ways are of two kinds; that which is straight and just and leads to Allah and His Paradise and complies with what is revealed to Messengers and mentioned in the revealed books, whereas the other kind is the way that is deviated from the right path, that goes against the way of Allah's Messengers and confirms to the way of the stray people.

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The second question of Fatwa no. 16362

Q 2: What is the meaning of the statement of Allah (Exalted be He): ﴾ and your Lord has decreed that you worship none but Him. and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ **?**

A: Allah (Glorified and Exalted be He) orders His servants to worship Him Alone and be dutiful to parents, especially when they reach old age, and forbids us to mistreat them. He also commands us to be obedient and lenient with them and offer Du`a' (supplication) for them because of their having been kind towards us.

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In many Ayahs (Qur'anic Verses), Allah (Glorified be He) associates His right with the rights of parents to express the great rights they have on us.

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The first question of Fatwa no. 14755

Q 1: What is the explanation of the following Ayah (Qur'anic verse): (and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).) ?

A: The Saying of Allah (Glorified and Exalted be He): (and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).) refers to the Fajr (Dawn) Prayer. Imam Ahmad related in the Musnad (Hadith compilation) on the authority of Abu Hurayrah (may Allah be pleased with him): (The Prophet (peace be upon him) said about the Ayah which reads: (and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).) that it (i.e. the Qur'an) is witnessed by the angels of the night and the angels of the day.) (Related by Al-Nasa'iy, Ibn Majah, and Al-Tirmidhy who said it is a Hadith Hasan Sahih (a good and authentic Hadith)) It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Angels take turns among you

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by night and by day, and they all assemble at the Dawn and `Asr (Afternoon) Prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My Servants? They say: We left them while they were offering Salah (Prayer) and we came to them while they were offering Salah.")

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Fatwa no. 13515

Q: Allah (Glorified and Exalted be He) says: (Wealth and children are the adornment of the life of this world.) **Why does Allah mention wealth before children in this Ayah (Qur'anic verse)? What is the wisdom behind this?**

A: allah (Glorified and Exalted be He) mentions wealth before children in the ayah which reads: (Wealth and children are the adornment of the life of this world.) though children are mostly more beloved than wealth, because the latter is deep-rooted in adornment and provision. Wealth is also more general than children as a person may have wealth at any

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age while only married people may have children. Moreover, wealth safeguards life while children maintain the continuity of the human species. Also, the need for wealth is more than the need for children; and wealth is more effective in life than children. Finally, wealth that is not combined with children is an adornment while a person who has children but not wealth lives in suffering.

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The first question of Fatwa no. 17072

Q 1: What is the correct explanation of the following Ayah (Qur'anic verse): ("Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.") **?**

A: The explanation of this Ayah (She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.") was stated by the general Mufassirs (exegetes of the Qur'an), among whom were Al-Hafizh Ibn Kathir (may Allah be merciful with him) who said in his Tafsir vol. 3, p. 115, "When the angel took a human form and appeared to her while she was in a secluded place away from her people, she thought that he wanted her for himself. She, thus, said, ("Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.")

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This means that she reminded him of Allah, if he really feared Him. It is prescribed to ward off evil by the easiest means first and that was why she tried to frighten him by Allah (Glorified and Exalted be He). Ibn Jarir said: On the authority of Abu Kurayb who reported from Abu Bakr from `Asim who said, "Abu Wa'il related the story of Maryam (Mary) and explained, 'She knew that the person who fears Allah has a mind which prohibits them from committing evil acts, and that was why she said, ("Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.") '"

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The first question of Fatwa no. 16487

Q 1: We hope to know the explanation of the following Ayah (Qur'anic verse) in which Allah says: ﴾ "Then, there has succeeded them a posterity who have given up As-Salat (the prayers) and have followed lusts. So they will be thrown in Hell." ﴿

A: The Ayah means that there is a severe threat for those who delay offering Salah (Prayer) until its time passes for no legal excuse. It is similar to the Saying of Allah (Exalted be He): ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿ Anyone who delays Salah until its exact time passes without a legal excuse is under the threat of experiencing torture in Wayl and Ghayy, which are two valleys in the Fire.

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Fatwa no. 18470

Q: What is the meaning of the saying of the sorcerers of Pharaoh as Allah related about them: ﴾ the magic to which you did compel us. ﴿ ?

A: The apparent meaning of the Ayah ﴾and the magic to which you did compel us.﴿ is that Pharaoh compelled the magicians to do their black magic. However, there are other Ayahs (verses), which indicate that the sorcerers did it willingly. For example, Allah (may he be Praised) says, ﴾they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"﴿ ﴾He said: "Yes, and you shall then verily be of those brought near (to myself)."﴿ in addition to other Ayahs to the same effect.

To reconcile between these Ayahs, the scholars had three interpretations. The first of which is that compulsion happened in respect of attendance of the magicians to challenge Musa (Moses) with their magic and when Pharaoh commanded them to perform their magic they performed it with their free will. Thus, compulsion happened at first then they did their magic willingly after that. By this, the meaning of the Ayahs becomes clear and the contradiction is removed.

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The first question of Fatwa no. 21677

Q 1: Allah (Glorified and Exalted be He) says, ﴿Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ **Allah (Glorified be He) says in another Ayah (Qur'anic verse),** ﴿This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.﴾ **In the first Ayah, which is from Surah Al-Hajj, Allah says that the heart represents the source of reasoning, but in the second Ayah He (Glorified and Exalted be He) says that heedfulness can only be given by men of understanding, that is, by reason.**

Why is there a difference between the heart and the mind? Some people take understanding, which Allah attributes to reason as mentioned in the Ayah, as a pretext for refuting Hadith Sahih (authentic Hadith) and making Ta'wil (allegorical interpretation) of them - although they are clearly expressed sometimes and often inconclusive - on the pretext of seeking the rule of reason since Allah has praised those who apply reason in many Ayahs. They even claim that accepting the apparent meanings of the Sahih Hadith

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denote drifting from the truth.

Please advise us by explaining the role of reason in understanding the Ayahs of Allah (Glorified and Exalted be He).

A: There is no contradiction between both Ayahs because the source of reason is the heart and it is connected to the brain, as has been declared by the verifying scholars. Sound reason does not contradict with correct Naql (primary Islamic source texts: Qur'an and Hadith). In case there is a contradiction between them, then there is something wrong regarding one of them. Also, everything that is stated in the texts is understood by reason. Thus, it is obligatory to give precedence to Naql because it is infallible whereas reason is defective and fallible.

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The third question of Fatwa no. 18776

Q 3: Allah (Exalted be He) states, ﴿ and the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom allâh wills. ﴾ Another Ayah states, ﴿ everything will perish except His Face. ﴾ Please interpret these two Ayahs.

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A: Allah's statement, ﴿And (remember) the Day on which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.﴾ is about the terrifying sounding of the Trumpet at the end of time. It will be the swooning blow of Israfil (peace be upon him) who will sound the Trumpet by Allah's order, so that everyone in the heavens and the earth will die except those whom Allah (Glorified be He) excludes. This blow is the swooning sound, when all people will die. Then, the second blowing will cause the dead to rise from their graves, according to Allah's statement, ﴿And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).﴾

Allah (Exalted be He) also states, ﴿Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.﴾ He (Glorified and Exalted be He) tells us that He is the Ever-Living and the Everlasting One, and that everything else will perish, according to Allah's statement, ﴿He is the First (nothing is before Him) and the Last (nothing is after Him)﴾ He is the First One before everything, and the Last One after everything.

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Fatwa no. 16913

Q: What is the Tafsir (explanation/exegesis) of Allah's statement: ﴿ and consult them in the affairs. Then, when you have taken a decision, put your trust in allah ﴾ May Allah protect and support you!

A: The word Shura linguistically means the act of exchanging opinions and ideas on certain matters. It is defined as taking decision after exchanging and reviewing different opinions. It is taken from the term, "Shurt-ul-`Asal (I collected the honey), that is to say taking it from its honeycomb. Al-Qurtubi commented in his Tafsir that Shura is based upon the divergence of opinions, and the person who is consulted scrutinizes them to arrive at what is in accordance with the Qur'an and the Sunnah, as best possible. If he decides upon a certain opinion, by the guidance of Allah, he resolves to act according to it putting his trust in Allah and relying on his effort to infer the legal ruling. This is what Allah ordered His Prophet to do as mentioned in this Ayah.

Ibn Kathir commented: This is why the Prophet (peace be upon him) used to consult his Sahabah (Companions of the Prophet) when issues would arise. It served as a means to please and encourage them to be more active in their affairs, as he consulted them on the day of the Battle of Badr

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concerning seizing the caravan of Abu Sufyan.

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Fatwa no. 21712

Q: Attached to my letter is an image of a star that exploded in space three thousand light-years ago. As you see, the shape of the explosion looks like a red flower. The following Ayahs (Qur'anic verses) are thus written behind the image: then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide (Then which of the Blessings of your Lord will you both (jinn and men) deny?) **The English translation of these Ayahs and their following commentary state: "Now we are in the year 2000 A. D. and the Qur'an told of this one thousand and four hundred years ago according to the Muslim calendar. This image was taken by NASA Hubble Space Observatory through the Nebula Telescope. The image is of a star that exploded three thousand light-years ago. It would be better to call it 'Red-oil Rose' as Allah (Glorified be He) names it in Surah (Qur'anic chapter) Al-Rahman."**

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Could you please give me the correct Tafsir (explanation) of the Ayahs mentioned above? It may be worth mentioning that this image was used in a lecture that was given in English by one Da`y (caller to Islam) who displayed it while explaining to Muslims and non-Muslims the miraculous aspects of the Qur'an regarding this matter. The lecture was given to the communities of Al-Khubar in the eastern region. May Allah reward you with the best.

A: Such a comment is tantamount to saying about Allah that which a person does not know and giving the Holy Qur'an a wrong Tafsir. This is because the Ayahs in question refer to the splitting of the heavens in the Hour of Resurrection. They do not refer to stars, changes and meteors' falling to this world. And Allah knows best.

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The second question of Fatwa no. 21677

Q 2: Allah (Glorified and Exalted be He) states: ﴿ allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, allah loves those who deal with equity. ﴾ We are ordered in many Ayahs of the Qur'an like Ayah no. 4 in Surah Al-Mumtahanah not to show affection to the disbelievers. Moreover, showing opposition to disbelievers is among the prerequisites of the belief in hating for the sake of Allah and disassociation from Shirk (associating others in worship with Allah) and those who fall in it. We ask you, may Allah confer His Mercy on you,

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to elaborate on what is intended by the words Qist and Birr (dealing justly and kindly) mentioned in Ayah no. 8 of Surah Al-Mumtahanah and the proper way to apply the intended meaning of the Ayah, while resenting and disassociating ourselves from disbelievers.

A: It is obligatory to show opposition to disbelievers for they are the adversaries of Allah, His Messenger and the Muslims. Allah (Exalted be He) stated: ﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends﴾ And:﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons﴾

Dealing justly and kindly with them is conditional on their not being hostile to Muslims, driving them out of their homes, or helping to drive them out. In this case, it is considered good dealings and gratefulness and not love and affection towards them.

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The second question of Fatwa no. 17670

Q 2: We hope to know the explanation of Allah's Saying: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴿

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Does this mean there are seven earths, or does it refer to the layers of the earth?

A: Allah (Glorified be He) tells us that He has created seven heavens and seven earths in His Saying: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴿ It is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾"If a person takes a span of land undeservedly, their neck shall be encircled with it down seven earths."﴿ This is a proof of Allah's Absolute Power (Glorified and Exalted be He).

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Fatwa no. 15609

Q: allah (Exalted be He) says: (And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:) **What is the linguistic and Shar`y (Islamic legal) meaning of Wa'd? May Allah reward you with the best!**

A: Wa'd is burying the female infant alive. The Ayah (Qur'anic verse) mentioned in the question refers to what the pagan Arabs

of Jahiliyyah (pre-Islamic time of ignorance) used to do by burying their female infants alive because of their hatred of girls. Thus, on the Day of Resurrection, the Maw'udah (female infant buried alive) will be questioned about the fault she did to be killed. This is a way of threatening the murderer for if the wronged person is asked, what then will happen to the wrongdoer? It is worth mentioning that the same Ayah is read as well: "And when the Maw'udah shall question," which means she will require to avenge herself on the killer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third questions of Fatwa no. 19497

Q 2: What is meant by, "everything" in Allah's statement, ﴿Destroying everything by the Command of its Lord﴾ **?**

A: The word, "everything" in Allah's statement, ﴿Destroying everything by the Command of its Lord﴾ means all that Allah ordered to be destroyed with respect to the people of `Ad when they insolently defied the Command of their Lord. Ibn Jarir Al-Tabari said in his book of Tafsir (vol. 22, p. 29): Allah (Exalted be He) states that the storm wreaked havoc upon everything and turned things upside down. He means it destroyed all that Allah ordered should be destroyed, because it did not destroy Hud and those who believed him.

Ibn Kathir said in his book of Tafsir (vol. 4, p. 160): ﴿Destroying everything﴾

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means ruining everything in their city. Al-Qurtubi said in his book of Tafsir (vol. 8, p. 206): ﴿Destroying everything﴾ means killing the people of `Ad and destroying their wealth. Ibn `Abbas (may Allah be pleased with him) said that it means destroying everything it was sent for.

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Q 3: Ibn `Abbas (may Allah be pleased with him) said about Wud, Suwa`, Yaghuth, Ya`uq and Nasr that they were righteous men among the people of Nuh (peace be upon him).

How can they be among the people of Nuh while the message of Nuh was directed at destroying idols? Can they not be the names of righteous men among the people of Adam and Idris and when they died and knowledge was forgotten, the people of Nuh made idols in their likeness and began worshiping them? How can (knowledge be forgotten) in the words of Ibn `Abbas, while Nuh rebuked them day and night, in private and in public?

A: The Jumhur (dominant majority of scholars) agreed that Wud, Suwa`, Yaghuth, Ya`uq and Nasr were idols of righteous people who were worshipped by the people of Nuh in the era of Nuh, and then by all the Arabs. This is the opinion of Ibn `Abbas (may Allah be pleased with him).

As for the righteous people, scholars disagreed about them.

The first opinion is that of Ibn Jarir who said that Ibn Humayd told them that Mihran said

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on the authority of Sufyan, from Musa from Muhammad ibn Qays : ﴿ ya`uq and Nasr ﴾ He said, "They were righteous people from Banu Adam (descendents from Prophet Adam), and they had followers who used to imitate them. When they died, their followers said 'if we make statues of them, it will urge us to perform `Ibadah (worship) as we will always remember them. When those followers died, the following generation was misled by Iblis (Satan). He convinced them that they used to worship the idols and that they brought rain. This was the beginning of idol worship. When Allah sent Nuh, they asked the people not to forsake their gods: Wud, Suwa`, etc.

Sufyan said on the authority of his father, from `Ikrimah (may Allah be pleased with him), "There were ten generations between Adam and Nuh, all of whom were Muslims." (See the Tafsir (explanation of the meanings of the Qur'an) of Al-Tabari, volume 23, p. 639; Tafsir Al-Qurtubi, volume 9, p. 307-308; and Tafsir Ibn Kathir, volume 4, p. 426).

The second opinion narrated from Ibn `Abbas (may Allah be pleased with him) is that these idols were righteous men from the people of Nuh. In his Sahih (authentic) Book of Hadith, Al-Bukhari narrated on the authority of `Ata', from Ibn `Abbas (may Allah be pleased with him) that he said, "The idols that used to be worshipped among the people of Nuh came to be worshipped by all the Arabs. As for Wud, it was worshipped by Kalb in Dawmat Al-Jandal; as for Suwa`, it was worshipped by Hudhayl; as for Yaghuth, it was worshipped by Murad and then by Banu Ghutayf in Al-Jaraf near Saba'; as for Ya`uq, it was worshipped by Hamadan; as for Nasr, it was worshipped by Himyar, the people of Dhul-Kila`. These were the names of righteous men among the people of Nuh (peace be upon him). When they died,

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Satan whispered to their people to make idols of them in the places where they used to sit and gave them their names. They did, but they were still not worshipped. When those people died and knowledge was abrogated, these idols were worshipped." This was also narrated by `Ikrimah, Al-

Dahhak, Qatadah and Ibn Is-haq. (See the Tafsir of Ibn Kathir, volume 4, p. 426, and the Tafsir of Al-Qurtubi, volume 9, p. 308).

Thus, the interpretation of the statement of Ibn `Abbas (may Allah be pleased with him) is that those idols were of righteous men among the people of Nuh, i.e. the people to whom Nuh was sent, who were upon Islam before Nuh was sent to them. When they died and their people made idols of them to remember and follow them, they were not worshipped in the beginning. When those people died and knowledge was abrogated, the idols were worshipped and Shirk (associating others with Allah in worship) spread. Allah sent Nuh (peace be upon him) to resist this and to call them to worship Allah alone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third questions of Fatwa no. 12126

Q 2: is the book "Safwat Al-Tafasir" authored by Shaykh Muhammad `Aly Al-Sabuny considered a good reference in Tafsir (explanation/exegesis of the meanings of the Qur'an)?

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A: It is not a good reference because it includes many of the shortcomings which the scholars have pointed out.

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Q 3: what are the useful books other than the Qur'an for those seeking Islamic knowledge in the fields of Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith, Fiqh (Islamic jurisprudence), and the Arabic language? May Allah safeguard and support you! Amen

A: The following are some of the important books of Tafsir: "Tafsir Ibn Jarir Al-Tabary," "Tafsir Al-Baghawy," and "Tafsir Ibn Kathir." In Hadith: "Fat-h-ul-Bary" by Ibn Hajar Al-`Asqalany, which is the commentary on the Sahih (authentic) Book of Hadith of Al-Bukhari and "Sharh Al-Nawawy for Sahih Muslim." In Fiqh: "Al-Majmu`" by Al-Nawawy, which is the commentary on the book "Al-Muhadhab" by Al-Shirazy, "Al-Mughny" by Ibn Qudamah, and "Al-Um" by Al-Shafi`y. In the Arabic language: "Lisan Al-`Arab" by Ibn Manzhur and "Al-Qamus Al-Muhit" by Al-Fayruz Abady.

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Hadith

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The fifth question of Fatwa no. 19378

Q 5: There are those who claim that some of the Hadiths in the books of Sunnah (whatever is reported from the Prophet) such as Al-Bukhari, Muslim and others contradict the Ever-Glorious Qur'an. These Hadiths include the Hadith on the Mahdi (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law), the descent of `Eisa (Jesus - peace be upon him), the Hadith on Shafa`ah (intercession) and many others. What is your opinion concerning this issue?

A: The Shar`i (Islamic legal) texts are from One Who is All-Wise, Well-Acquainted (with all things), and there could never be any contradiction or conflict between them. The claim that some of the Hadiths reported by Al-Bukhari, Muslim and others which are authentically attributed to the Prophet (peace be upon him) contradict the Qur'an is false and utterly baseless. However, all that may appear to be contradictory on the surface is textually reconcilable. After considering and looking into the general Shar`i texts, all doubts and ambiguity are removed.

As for what you mentioned concerning the Mahdi, the descent of `Eisa (peace be upon him) near the end of time, and the Shafa`ah of our Prophet Muhammad (peace be upon him), these Hadiths are authentic and should be believed in; they do not contradict the Qur'an.

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The eleventh question of Fatwa no. 21672

Q 11: We often read at the end of a Hadith that it is Hadith Marfu` and Muttafaq `alaih (agreed upon); what do these terms mean? Who traces the Hadith that is said to be Marfu` to the Prophet? With regard to Muttafaq `Alaih, what is meant by it? Does it mean that the scholars of Hadith agreed on its authenticity or weakness?

A: The meaning of Hadith Marfu` is that the companion attributed the Hadith to the Prophet (peace be upon him).

Muttafaq `Alaih indicates that it is related by Al-Bukhari and Muslim on the authority of the Companion who narrated the Hadith from the Prophet (peace be upon him) and both of them, i.e. Al-Bukhari and Muslim, agreed on the authenticity of the Hadith.

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The fourth question of Fatwa no. 18611

Q 4: What is meant by "Related by the three" and "Related by the five"?

A: The three are: Abu Dawud, Al-Tirmidhy, and Al-Nasa'y while the five refers to the three Imams mentioned above along with Ibn Majah and Imam Ahmad.

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The second question of Fatwa no. 18444

Q 2: do the Books of Hadith explain the Qur'an? Is it true that there is no Sunnahs (supererogatory acts of worship following the example of the Prophet) in Islam and that a person has to adhere only to Faridahs (obligatory acts)? Is it correct that to be saved from punishment in the Hereafter we have to abandon Sunnah (whatever is reported from the Prophet) and rely only on the Qur'an?

A: According to Ijma` (consensus of scholars), the purified Sunnah is the second source of evidence in Islam. The Sunnah explains the Qur'an. Anyone who denies the authenticity of the Sunnah is a Kafir (disbeliever) because they deny one of the agreed-upon principles of Islam. Allah (Exalted be He) says: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).) Allah (Glorified be He) also says: (And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them)

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The first question of Fatwa no. 20374

Q 1: What is the meaning of the scholars' saying, "This Hadith is weak and not authentic yet it should be acted upon" and "This Hadith is authentic but it should not be acted upon"?

A: The meaning of the saying, "This Hadith is weak and not authentic yet it should be acted upon," is that a Hadith may be weak in terms of Matn (text of a Hadith) or Sanad (chain of narrators). In other words, one of its narrators may be weak regarding his memorization or Irsal (narrating a Hadith with no Companion of the Prophet in its chain of narration), or because of being a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration), or an unknown narrator, or because the Hadith may contain any such aspects of weakness. In this case, the weak Hadith itself cannot be considered as self-evident proof. However, it can be acted upon if there are other similar narrations that are free from aspects of weakness or if there are authentic proofs from the Qur'an, authentically reported Sunnah (whatever is reported from the Prophet), the practices of the Sahabah (Companions of the Prophet), or Ijma` (consensus of scholars) with the same meaning or ruling conveyed in the weak Hadith. Only then can a weak Hadith be acted upon. An example of this is the Hadith related by Al-Tirmidhy in his book "Jami` Al-Tirmidhy" from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said: ("Anyone who combines two Prayers without a valid excuse, they have approached one of the doors of major sins.") Reporting this Hadith directly from the Prophet (peace be upon him) is questionable. However, Al-Tirmidhy commented on it saying, "Scholars have agreed on acting upon this Hadith." This means that combining two Prayers without a legal excuse is unlawful and is considered one of the major sins; because it was reported from some Sahabah such as `Umar (may Allah be pleased with him) and because Allah (Exalted be He) says: (Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.)

and: (So woe unto those performers of Salât (prayers) (hypocrites),) (Those who delay their Salât (prayer from their stated fixed times).) Another example is the Hadith narrated on the authority of Abu Umamah Al-Bahily (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ("Water does not become impure by anything unless it is something that clearly changes its smell, taste, or color.") (Related by Ibn Majah and others) According to the great scholars of Hadith, this is a weak Hadith, yet its ruling and meaning are authentic and are acted upon.

Al-Nawawy said, "The Muhaddiths (Hadith scholars) agree that this Hadith is weak." This means it is the exception mentioned in the Hadith that is ranked as weak, not the basic meaning of the Hadith; because this basic meaning was confirmed to be authentic from the Hadith on the well of Buda`ah. Yet, the scholars have agreed on acting upon the ruling stated in the weak part of the narration. Ibn Al-Mundhir said, "Muslim scholars have unanimously agreed that if some impurity falls in water, no

matter how little or much the water is, causing its smell, taste, or color to change, the water is considered impure water." Therefore, the Ijma` represents a proof that this water gets impure because of the mentioned reasons; a proof that is not deduced from the exception mentioned in the Hadith.

As for the saying, "this Hadith is authentic but it should not be acted upon," it means that this Hadith is either abrogated by an authentic Hadith that has been revealed after it or there is a conflict between this Hadith and a more authentic one and both cannot be acted upon together

or it is difficult to reconcile them through well-known means of reconciliation between conflicting proofs. In such cases, the scholars of Hadith prefer one Hadith to the other based on legal reasons, such as the Sahabah's acting upon it, the multitude of its narrators, etc. The disregarded Hadith is considered a Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) because there is a more authentic one.

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Fatwa no. 19867

Q1: ﴾ whoever dies without knowing the Imam of his time would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim) ﴿ What is the degree of authenticity of this Hadith?

A1: The Hadith in this wording was fabricated by the Shiites and falsely ascribed to the Prophet (peace be upon him). Sheikhul-Islam Ibn Taymiyyah wrote in his book Minhaj Al-Sunnah: "By Allah, the Messenger (peace be upon him) could not have said it in this wording. In fact the well known narration was reported by Imam Muslim that Ibn `Umar came to `Abdullah ibn Muti` when the incident of Al-Harrah took place he said: 'Prepare a pillow for Abu Abdur-Rahman to lean on", but `Abdullah ibn `Umar said to him: 'I did not come to sit, but to tell you that I heard the Messenger of Allah (peace be upon him) say: ﴾"One who withdraws his hand from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahiliyya (will die as a pagan)".﴿ See (Mukhtasar Al-Minhaj) P.30

Q2: What do you say about the people who deny the Hadiths

of the Messenger (peace be upon him)?

A2: The Sunnah is the second source for the Islamic Shari`ah after the Qur'an according to the Statement of Allah (Exalted be He):﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ and: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ All Muslim scholars agree by general consensus on the obligation of acting upon the Sunnah (whatever is reported from the Prophet). As for the person who denies acting upon the Sunnah, he is considered a Kafir (disbeliever); because they disbelieve Allah and His Messenger and deny the consensus of Muslim scholars.

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Fatwa no. 19820

Q: the Prophet (peace be upon him) said, "Love Arabs for three reasons: because I am an Arab, because the inhabitants of Jannah (Paradise) speak Arabic, and because the Glorious Qur'an is revealed in Arabic." Was this Hadith authentically reported from the Prophet (peace be upon him)? What is its rank regarding authenticity; is it Sahih (authentic), Da`if (weak), or Mawdu` (fabricated)? In fact, some people are confused while others, finding support in the Hadith, claim that people who enter Jannah will speak Arabic.

A: The Hadith is fabricated and was not authentically reported from Allah's Messenger (peace be upon him) as stated by

Hadith scholars.

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The third question of Fatwa no. 19378

Q 3: Some people deny some authentically reported Hadith and claim that there are Da`if (weak) and Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) Hadith in "Sahih Al-Bukhari". For example, they deny the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) regarding the ruling in case a fly falls into a drink. They further contest the reliability of the narrator on the pretext that he was a poor person begging people for food.

A: First, it is not permissible for a Muslim to deny Hadith judged to be Sahih (authentic) by Hadith scholars, for believing in them is a fundamental part of Iman (Faith).

Second, "Sahih Al-Bukhari" is the most trustworthy compilation of the Hadith of Allah's Messenger (peace be upon him). This is applicable to Musnad (Hadith with a sound chain of narration) and Muttasil (Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) Hadith. As for Hadith Mu`allaq (Hadith missing link in the chain of narration, reported directly from the Prophet), they include both Sahih and Da`if.

Third, the Hadith narrated on the authority of Abu Hurayrah regarding the ruling in case a fly falls into a drink is a Sahih Hadith

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whose authenticity is irrefutable. Thus proved, it is obligatory for a believer to believe in it. Moreover, facts attest to its authenticity and thus it may not be denied.

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Questions about the meanings of some Hadith

The first question of Fatwa no. 15129

Q 1: Please explain the Hadith in which the Prophet (peace be upon him) said: (Souls are troops collected together...)

A: It was authentically reported from Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ("Souls are troops collected together and those who are familiarized with each other (in the heaven from where they come) would have affinity with one another (in the world) and those amongst them who are opposite to each other (in the heaven) would also be divergent (in the world).") (Related by Al-Bukhari and Muslim)

In this Hadith, the Prophet (peace be upon him) stated that souls are inherently either familiarized with each other or opposed to each other, exactly like conflicting troops in a confrontation. This is based on the nature of the souls which they are destined to be, i.e. either good or evil. Thus, souls are familiarized with or opposed to other souls based on unity or difference of natures. Therefore, good humanitarian souls love and draw closer to others of similar nature while evil souls feel inclined to others of similar nature and both parties feel disinclined to those opposite to them.

The author of "Al-Fath" quoted Al-Khattaby as saying: This may refer to

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their similarity as regards good or evil, righteousness or corruption. Good people are inclined to other good people, while evil people are similarly inclined to other evil people. Actually, souls feel affinity with others according to the nature on which they have been created, i.e. good or evil. Thus, if the natures of souls are similar, they will get along; otherwise they will be disinclined to one another.

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The first question of Fatwa no. 17340

Q 1: In the Hadith of the Prophet (may peace be upon him): (none of you will have faith till he loves me more than his father, his children and all mankind.) What is meant by love in this Hadith?

A: The Hadith means that it is obligatory upon a Muslim to give priority to the obedience of Allah and His Messenger over the obedience of anyone else, whether offspring, parent or any person. It also explains the importance of following and emulating the Prophet (peace be upon him) in all matters.

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The Hadith indicates that Iman (faith that every Muslim must have) is not perfect except by achieving this.

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Fatwa no. 17555

Q: Would you please explain what is meant by the following Hadith: ﴾ none of you (truly) believes until his desire is in accordance with what I have brought. ﴿ ? May Allah bless, protect, and enlighten you!

A: The Hadith means that the Iman (Faith) of a person is never complete unless their desires and inclinations are in conformity with what the Prophet (peace be upon him) came with. Allah (Glorified and Exalted be He) said that obeying the Messenger of Allah (peace be upon him) is the reason that the rewards for good deeds will not decrease. Allah (Exalted be He) says, ﴾But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds.﴿

When Allah and His Messenger have decided a matter, a believer should not have any choice; they should rather submit and surrender. Allah (Exalted be He) says, ﴾It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.﴿

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Fourth question of Fatwa no. 20145

Q 4: Is the following Hadith considered Sahih (authentic): (There is no submission 'to any human being' in matters involving Allah's disobedience or displeasure.) **? Please tell me about the narrator and Sanad (chain of narrators) of the Hadith?**

A: The Hadith which is mentioned in the question is Sahih and mentioned in the renowned Books of Sunnah. It is worth mentioning that there are similar wordings of the same Hadith that all give the same meaning. However, the wording which is quoted above was related by Imam Ahmad in his Musnad (Hadith compilation). In addition, it was related by Al-Bukhari and Muslim on the authority of `Ali (may Allah be pleased with him) that the Prophet (peace be upon him) said: (There is no submission to any human being in matters involving Allah's disobedience or displeasure. Submission is due only in what is good.)

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The first question of Fatwa no. 18424

Q1: What is the interpretation of the Hadith: (**there must be neither harming nor return of harm.**) **?**

A: Al-Darar (harm) is a noun and Al-Dirar (harming) is the action of inflicting harm in the present participle. So the meaning of (There must be neither harming) is that people should not cause harm to others nor to themselves and the meaning of (nor return of harm) is that people should not be taken by the mistakes of others.

This Hadith includes one of the great Islamic rulings under which many Jurisprudential issues and rules are classified.

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The second question of Fatwa no. 14535

Q 2: What is the meaning of the Prophet's statement: ﴾When Allah wills good for His servant, He puts him to His service.﴿

A: It is related by Al-Tirmidhi and others on the authority of Anas, may Allah be pleased with him, that the Prophet (peace be upon him) said: ﴾"When Allah wills good for His servant, He puts him to His service." They said, "How does He put someone to His service?" He said, "He guides him to do good deeds before death."﴿

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Al-Tirmidhi commented: It is a Hasan Sahih Hadith. This Hadith indicates that a person is judged according to his final deeds, and that a Muslim should adhere to obeying Allah (Exalted be He) by doing what He enjoins and refraining from what He forbids. Furthermore, he should increase his good deeds, hoping that Allah may end his life in a good way.

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The first question of Fatwa no. 13619

Q 1: What is the meaning of the Hadith: (verily, Allah helps this religion (Islam) even through a sinful person.) What is its significance?

A: This Hadith is recorded in the Two Sahih (Sahih Al-Bukhari and Muslim) Books. The wording of Al-Bukhari is: On the authority of Abu Hurairah (may Allah be pleased with him) who said: (Abu Hurairah, may Allah be pleased with him, reported: We participated in the Battle of Hunain along with the Messenger of Allah (peace be upon him). He (the Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle, that man fought strongly and was wounded. It was said: Messenger of Allah, the person whom you at first said was from among the denizens of Fire fought strongly and died.

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Upon this the Messenger of Allah (may peace be upon him) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate). Meanwhile it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound, and killed himself. The Messenger (may peace be upon him) was informed of that. He (the Prophet) said: Allah is the Greatest, I bear testimony to the fact that I am the servant of Allah and His Messenger. He then commanded Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah helps this faith even through a sinful person.) The Hadith means that Allah protects Islam and enables it even with wicked and unjust persons.

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The ninth question of Fatwa no. 3122

Q 9: It is reported that (a strong believer is better than a weak believer.) Is this about physical or spiritual strength and is it the same with regard to wealth and poverty?

A: The Hadith refers to the strength of faith. A believer who has strong faith

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is far better than a believer who has weak faith. With regard to physical strength, if it does not make the person do good deeds, it will not be good at all.

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The first question of Fatwa no. 10593

Q 1: The Prophet (peace be upon him) said, (what I command you to do, perform of it as much as you can and what I forbid you to do, abandon it.) Your Eminence, I hope you can explain this Hadith in brief. What is its significance? Some of the laypeople claim that this Hadith is a Rukhsah (concession), so we can do whatever we can and leave whatever we cannot do. Moreover, this opens the door for abandoning the Sunnah (non-compulsory acts of worship).

A: The Prophet (peace be upon him) means, when saying, (When I command you to do anything, perform of it as much as you can,) the ability to do a thing without any hardship involved. For example, a person is commanded to stand while offering Salah (prayer); however, if he can not pray while standing, he may pray while sitting down. Likewise, anyone who witnesses Ramadan while he is Mukallaf (person meeting the conditions to be held legally accountable for their actions) should observe Sawm (Fast); however, if he can not fast because of illness, he will be allowed to break his fast and make up for the days he missed later on.

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Some questionable Hadith

Fatwa no. 15837

Q: what is the authenticity of the Hadith "The Mu'mins (believers) are date-eaters"?

A: We do not know this to be a Hadith Sahih (authentic). Al-`Ajluny mentioned similar wording: "The Mu'mins are sweet-eaters." He graded the report: "The Mu'min is sweet and is a sweet-eater" as Mawdu` (fabricated).

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Fatwa no. 15677

Q: What is the opinion of Hadith scholars on the following Athar (narration from the Companions): "Rajab is the Month of Allah, Sha'ban is my month and Ramadan is the month of my Ummah (nation based on one creed)"? And is this a Hadith Sahih (authentic Hadith): "O Allah! To You do I complain of my weakness, my helplessness, and disregard of people towards me..."?

A: Firstly: The narration, "Rajab is the Month of Allah, Sha'ban is my month and Ramadan is the month of my nation" is a Hadith Mawdu' (fabricated Hadith). The Sanad (chain of narrators) includes Abu Bakr ibn Al-Hasan Al-Naqqash who is accused of fabrication, and Al-Kisa'y who is unknown and his name was mentioned in "Al-La'ali' fy Al-Mawdu`at" book about fabricated Hadiths.

Secondly: The Hadith: ﴿O Allah! To You do I complain of my weakness, and my helplessness, and disregard of people towards me. O Most Merciful of the merciful! You are the Lord of the oppressed, and You are my Lord. To whom do You entrust me? Is it to a stranger, who would frown on me? Or is it to an enemy, to whom You have given mastery over me? If You are not angry with me, then I do not care. But Your Protection is the more all-embracing for me. I seek refuge in the Light of Your Face, whereby all darkness has shone, and whereby the affairs of worldly life and the Hereafter have been set right, lest You should send down upon me Your Anger, or Your Wrath should befall me. Yours Alone is the right to blame until You are Content, and there is neither power nor might except with You.﴾ This Hadith is Da'if (weak; a Hadith that fails to reach the status of Hasan) due to a weakness in the Sanad.

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Fatwa no. 16001

Q: I read in the book entitled Al-Siraj Al-Munir Sharh Al-Jami` Al-Saghir (vol. 2 p. 180), a Hadith which reads: (**three signs when seen, the Last Day is due: When the populated land grows uninhabited** and the uninhabited becomes populated, the virtues are seen as vices and the vices as virtues, and men manipulate their trusts dishonestly and nonchalantly.) **Please help me regarding the authenticity of this Hadith.**

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A: This Hadith is related by Al-Tabarany. It was also mentioned by Al-Suyuty in his book Al-Jami` Al-Saghir who ascribed this Hadith to Tarikh Ibn `Asakir and ranked it as Da`if (weak). Al-Haythamy said that its chain of narrators is weak for Yahyia ibn `Abdullah Al-Nabulsy is one of its narrators and he is weak narrator.

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Fatwa no. 16910

Q: It is reported from the Messenger of Allah (peace be upon him) that he said, "Anyone who misses some Salahs (Prayers) without making them up may pray four Rak`ahs (units of Prayer) with only one Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). They should recite in each Rak`ah Surah Al-Fatihah then Surah Al-Qadr and Surah Al-Kawthar fifteen times. They should say while making the intention for Salah (Prayer): 'I intend to pray four Rak`ahs as a Kaffarah (expiation) for the Salahs that I missed.' Abu Bakr said, "I heard the Messenger of Allah (peace be upon him) say, 'It is a Kaffarah for the missed Salahs of four hundred years.' Whereupon `Aly (may Allah honor him) said, 'It is a Kaffarah for the missed Salahs of one thousand years.' He thus was asked, 'For whom will the extra number of Salahs be counted?' He (`Aly) said, 'For a person's parents, wife, children, relatives, and the inhabitants of their town.' When a person finishes offering such a Salah, they should send peace and blessings on the Prophet (peace be upon him) one hundred times in any form they like then they should make the following Du`a' (supplication) three times: 'O Allah! As my obedience does not benefit You in any way and my disobedience does not harm You in any way, accept from me what does not benefit You in any way and forgive for me what does not harm You in any way. O Allah! You are the One Who fulfills His Promises and forgives people after committing what makes them liable for punishment. Forgive thus

Your slave who wronged themselves. I seek refuge with You from the ungratefulness of wealth and the hardship of poverty. O Allah, You created me after I had been nothing. You gave me provision after I had owned nothing. Then I committed sins. I acknowledge all my bad deeds. If You forgive me, Your kingdom will not decrease in any way. If You punish me, Your kingdom will not increase in any way. O Allah, You can find other people than me to punish but I can not find any one other than You to be merciful with me. O Most Merciful, forgive for me what is between me and You and forgive for me what is between me and people. O Hope of the supplicant and Security of the scared! Grant me Your great Mercy. You are the Most Merciful O Lord of the whole universe. O Allah! Forgive the believing men and women and the Muslim men and women and help us to extend their good deeds. O my Lord! Forgive me and bestow me Your mercy for You are the Best of those who show mercy... Peace and blessings of Allah be upon Prophet Muhammad, his family, and Companions.'"

A: The above Hadith is fabricated for it is not mentioned in the recognized Books of Hadith. Moreover, it is well-established that anyone who misses a Salah, has to hasten to make it up once they remember it. This is because it is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who misses a Salah because they sleep or forget it, they have to offer it when they remember it, there is no expiation for it except this.﴿

As for the Salah which is mentioned in the question and in which Surahs Al-Qadr and Al-Kawthar are to be repeated fifteen times, it is a Bid`ah (innovation in religion) Salah that opposes the ordained Salah.

Besides, the Du`a' to be read after the Salah mentioned in the question comprises some unsuitable phrases such as "O Allah! You can find other people than me to punish" and "O Security of the scared!" Consequently, offering such a Salah is not permissible for it is a Bid`ah Salah.

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Fatwa no. 16113

Q: There is a Hadith that reads: "Difference among my Ummah (nation based on one creed) is a mercy..." Is it an authentic Hadith or not? Most scholars say that the meaning of the difference among the Ummah is the difference among Juristic Schools. Most orators mention this Hadith on pulpits. What is your view on the authenticity of this Hadith and acting upon it? What about the scholars and orators who mention it? Each one of them follows a different Juristic School and acts upon its views. They say they follow the view of their Juristic school.

A: The saying that is commonly used by people i.e. (Difference among my Ummah is a mercy), has no origin. That is, it has no Isnad (chain of narrations). So it is not permissible to ascribe this saying to the Messenger of Allah (peace be upon him). Perhaps the first to relate it without Isnad was Al-Bayhaqy (may Allah be merciful to him) in (Al-Risalah Al-Ash`ariyyah) as in (Tabiyin Kadhib Al-Muftary) by Ibn `Asakir (may Allah be merciful to him) p.106. Many Hadith scholars held the same view.

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In his book (Al-Jami` Al-Saghir), Al-Suyuty (may Allah be merciful to him) could not identify a narrator reporting this Hadith with Isnad (a chain of narrations). Al-Manawy albeit writing an extensive commentary on it in (Fayd Al-Qadir vol. 1, p. 209-212), did not mention its origin.

Consequently, it is not permissible to ascribe this saying to the Prophet (peace be upon him) nor mention it as religious proof. Anyone who ascribes it to the Prophet (peace be upon him) should be notified of this. The difference among scholars on religious issues should be supported by evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) as in them, there is mercy, guidance and light. A mistaken scholar is rewarded once and a right scholar is rewarded twice.

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Fatwa no. 16131

Q: The Messenger of Allah (peace be upon him) said, "There is many a reciter of the Qur'an whom the Qur'an curses."

My question: I would like Your Eminence to indicate the meaning of this honorable Hadith, as I conversed with a Muslim brother regarding it, and he told me that the people concerned in the Hadith are those who read the Ayah warning against Riba (usury) and yet indulge in usurious dealings, or read the Ayah of showing dutifulness towards one's parents, and yet they are undutiful to them, and many other cases. Is this what the honorable Ayah suggests? Or is it applicable to those who recite the Qur'an without pondering over its meanings or Ayahs?

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I would like Your Eminence to elaborate on this matter.

A: This is a statement reported from Maymun ibn Mahran, not a Hadith attributed to the Prophet (peace be upon him). It warns Muslims who recite the Qur'an against the neglect of acting according to its teachings. Some servants may recite the Qur'an and pass over its prohibitions heedlessly. For example, they read the prohibitions of Riba, injustice, and Ghibah (backbiting) and yet indulge in usurious dealings, injustice, and Ghibah, and so on.

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Fatwa no. 17327

Q: On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Anyone who recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Salah (Prayer), there is nothing between them and their entrance into Jannah (Paradise) except their death.") Was this Hadith authentically reported from the Prophet (peace be upon him)?

A: Al-Nasa'y and Ibn Hibban related on the authority of Abu Umamah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Anyone who recites Ayat-ul-Kursy after each obligatory Salah, there is nothing between them and their entrance into Jannah except their death.") This Hadith was only narrated by Muhammad ibn Humayd in some point in the chain of narration.

The Hadith has several chains of narrators which enhance each other; this means that the Hadith has an origin in religion. Ibn Al-Qayyim (may Allah be merciful with him) said, "It was related from several chains of narrators but they are all weak. If they are combined, despite the different chains of narrators

and their verifiers, this will confirm that the Hadith has an origin in religion."

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Fatwa no. 17822

Q: What is your view on the following Hadith: "He who wants to know what Allah has for him should consider what he has for Allah."?

A: Al-Suyuty mentioned this Hadith in (Al-Jami` Al-Saghir) and ascribed it to Al-Daraqutny and to Abu Nu`aym in (Al-Hilyah) and referred to its weakness.

The meaning of the Hadith is that Allah places the servant in a rank that befits Allah's place in the servant's heart. Allah's place in the servant's heart depends upon how much he knows about Him; how much he glorifies and respects His Orders and Prohibitions; how far he accepts His Rulings with a sincere heart and a satisfied soul and how far he acts upon His Obligations and abandons His prohibitions out of sincere belief in Him and out of glorification, hope and fear from Him. Allah says about His Prophets and the righteous servants of His, ﴿Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴾

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Fatwa no. 17716

Q: While I was reading an article on Arabic calligraphy written by a Moroccan artist, it struck my attention that he mentioned two Hadiths of the Prophet (peace be upon him): "Indeed, calligraphers and tailors earn their living through exhausting the depth of their eyes." ﴿ give importance to good handwriting for it is one of the keys of Rizq (sustenance) ﴾ I quickly wrote to you asking about the authenticity of these two Hadiths.

A: The second Hadith, it is a Mawdu` (fabricated) Hadith as reported by Al-Saghani.

As for the saying: ﴿"Indeed, calligraphers and tailors earn their living through exhausting the depths of their eyes"﴾ , it is not a Hadith according to our knowledge.

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The second question of Fatwa no. 17072

Q 2: what is the degree of authenticity of the saying: "The arrogance in return for the arrogance of your brother

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is Sadaqah (voluntary charity)"?

A: This is a phrase commonly used among people. We do not know this to be of the authentic reports narrated from the Prophet (peace be upon him). Moreover, it carries an inappropriate meaning.

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The fourth question of Fatwa no. 16801

Q 4: I heard a Hadith which reads as follows: "Let the person who wishes quick poverty sing at the time of Salah (Prayer)." Is this Hadith Sahih (authentic)?

A: The abovementioned Hadith has no origin in religion.

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The fourth question of Fatwa no. 12464

Q 4: I heard a Hadith which was always repeated on the television during Ramadan of the year 1993. It was the first time for me to hear of it and I did not find it in any reference. Some brothers told me that it has no origin. The following is its wording: the Messenger of Allah (peace be upon him) said, "My Sahabah (Companions of the Prophet) are like (guiding) stars; whomever you follow, you will be guided (to the right path)." Is this a Hadith Sahih (authentic)? If it is so, who are its narrators?

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A: This Hadith is Mawdu` (fabricated), and it was narrated by Ibn `Abdul-Bar in (Jami` Al-`Ilm) on the authority of Sallam ibn Sulaym who said, "This Hadith was reported as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Al-Harith ibn Ghasin from Al-A`mash from Abu Sufyan from Jabir. Ibn `Abdul-Bar said, "This Sanad (chain of narrators) does not serve as evidence, because Al-Harith ibn Ghasin is Majhul (unknown)." However, its `Illah (defective cause) is graver because Sallam ibn Sulaym was one of the narrators. He was Sallam ibn Sulaym Al-Tawil; and he was known as Ibn Sulayman and Ibn Sulaym. Imam Ahmad said about him, that the Hadith he used to narrate were Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Ibn Hibban said about him that he narrated Mawdu` Hadith. The Hadith was reported by Ibn Hazm in Al-Ahkam and he commented on it, saying, "It is an invalid narration, because Abu Sufyan is Da`if (there is weakness in his narration), Al-Harith ibn Ghasin is Abu Wahb Al-Thaqafy, and Sallam ibn Sulayman used to narrate Mawdu` Hadith and this is definitely one of them."

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The second question of Fatwa no. 18721

Q 2: the Messenger of Allah (peace be upon him) said, "I am the best person for the wicked people of my Ummah (nation based on one creed)." The Sahabah (Companions of the Prophet - may Allah be pleased with them) said, "You are for their wicked ones, what about their good people?" The Prophet (peace be upon him) said, "Their good people will enter Jannah (Paradise) with their deeds and their wicked ones will enter Jannah with my intercession." Is this Hadith Sahih (authentic)?

A: The mentioned Hadith was not authentically reported from the Prophet (peace be upon him) because

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Yahya ibn Bastam was the only narrator of this Hadith and he was a weak narrator. Ibn Hibban said: It is not permissible to relate from him because he is one of the callers to the Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him). This has been mentioned in the book of "Al-Jarh wal-Ta`dil". Also, Jumay` ibn Thawb is one of the narrators of this Hadith whom the author of "Lisan Al-Mizan" has described as Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Al-Bukhari, Al-Daraqutny, and others said that his narrations were rejected.

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The first, third, fourth, fifth, and sixth questions of Fatwa no. 18710

Q 1: It is related by Imam Muslim that the Prophet (peace be upon him) said, ﴾Every one **of the children of Adam is created with three hundred and sixty joints;** so he who celebrates Allah by Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Istighfar (seeking forgiveness from Allah) and removes [harmful] stones or bones from people's path, or enjoins what is good and forbids what is evil - equal to the number of those three hundred and sixty, will walk that day having removed himself from Hell.﴿

A: This Hadith is related by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her). Its exact wording is as follows: ﴾The Messenger of Allah (peace be upon him) said, "Every one of the children of Adam is created with three hundred and sixty joints; so anyone who celebrates Allah by Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Istighfar (seeking forgiveness from Allah) and removes a stone, thorn, or bone from people's path, and enjoins what is good and

forbids what is evil, to the number of those three hundred and sixty, will walk that day having removed himself from Hell.﴿ It is also narrated by Imam Muslim in his Sahih on the authority of Abu Dhar, (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾By every morning, charity is due from every bone in the body of every one of you; every utterance of Allah's glorification i.e. subhana Allah, is an act of charity, every utterance of praise i.e. alhamdu lillah, is an act of charity, every utterance of profession of His Oneness i.e. la ilaha illa Allah, is an act of charity, every utterance of profession of His Greatness i.e. allahu akbar, is an act of charity, enjoining right is an act of charity, and forbidding wrong is an act of charity. It is enough to pray two Rak`ahs instead of all these required charities.﴿

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Q 3: The Prophet (peace be upon him) said to `Aishah (may Allah be pleased with her), "Continue knocking on the gates of Jannah (Paradise)." She said, "By doing what?" He (peace be upon him) said, "By hunger."

A: This Hadith was mentioned by the author of Ihya' `Ulum Al-Din. Al-Hafizh Al- `Iraqy said in its Takhrij (referencing) that it has no origin.

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Q 4: The Prophet (peace be upon him) said, (travel often so that you may get healthy.)

A: This Hadith was narrated by Imam Ahmad, Al-Tabarany, Abu Nu`aym and others. It is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

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Q 5: What is the degree of authenticity of this Hadith: The Messenger of Allah (peace be upon him) said: ﴾ the (true) Mujahid (one striving/fighting in the Cause of Allah) is one who struggles against his desires for the sake of

Allah ﴿

A: This Hadith is related with similar wordings; it is related by Imam Ahmad on the authority of Fadalah ibn `Ubayd with the wording: ﴾The (true) Mujahid is one who struggles against his desires in the obedience of Allah.﴿ In another wording, "...in the way of Allah."

It was also narrated by Al-Tirmidhi with the wording: ﴾The true Mujahid is one who struggles against his desires.﴿ He (Al-Tirmidhi) said: There is another narration of the Hadith on the authority of `Uqbah ibn `Amir and Jabir. The Hadith narrated by Fadalah is Hasan (good Hadith) and Sahih (authentic).

Also, the Hadith is related by Ibn Hibban in his Sahih (Compilation of Authentic Hadiths) with two wordings. One of them is the same as the first wording related by Imam Ahmad, and the other is related with the wording: ﴾The (true) Mujahid is one who struggles against his desires for the sake of Allah the Glorified, the Exalted.﴿ The Hadith is also narrated by Al-Hakim with the wording that reads: ﴾The (true) Mujahid is he who struggles against his desires through acts of obedience (to Allah)﴿ Al-Hakim deemed this Hadith as authentic in accordance with the stipulations of the Two Sheikhs (Al-Bukhari and Muslim).

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Q 6: The Prophet (peace be upon him) said, if a person drinks pure water after reciting Al-Fatihah seventy times over it, by Him in Whose Hands my soul is, Jibril (Gabriel) came and told me that anyone who drinks from this water for seven continuous days will be cured from every disease, and the disease will come out of their veins, flesh, bones

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and all their organs."

A: After researching, we have not found this Hadith which is most likely a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). It seems to be a Hadith Mawdu` (fabricated Hadith).

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The second question of Fatwa no. 18734

Q 2: What is the degree of authenticity of these two Hadith: (the worst among you is the one who does not get married.) and (Anyone who has the means to marry but he does not do so is not of my followers.) ?

A: The Hadith reported from the Messenger of Allah (peace be upon him) with the wording "The worst among you is the one who does not get married" is part of a long Hadith reported by Abu Ya`la and Al-Tabarany on the authority of Abu Hurayrah with a Sanad (chain of narrators) which includes Khalid ibn Isma`il Al-Makhzumy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). They reported the Hadith through another Da`if (weak) Sanad on the authority of `Atyyiah ibn Bishr Al-Maziny as Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Ibn Al-Jawzy reported it in his book Al-Mawdu`at (fabricated Hadith), and Al-`Aqily reported it in his book Al-Du`afa' (Weak narrators). Ibn Mandah said that the Sanad of this Hadith includes Mu`awiyah ibn Yahya who is a weak narrator and Baqiyyah ibn Al-Walid and Muslim ibn Al-Walid who are Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration). In his book Al-Isabah, Al-Hafizh Ibn Hajar said that this Hadith has many Sanads which are all weak.

As for the Hadith: (Anyone who has the means to marry but remains single is not of my followers.) Ibn Ma`in said that it is reported by Al-Tabarany in Al-Awsat and Al-Kabir,

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with a Sanad that is Mursal (with no Companion of the Prophet in the chain of narration) and Hasan (good).

In his book Al-Targhib and Al-Tarhib, Al-Mundhiry said that this Hadith is reported by Al-Tabarany with a Sanad that is Hasan and by Al-Bayhaqy and that it is Mursal. Ibn Hajar said in Al-Fat-h that this Hadith is reported by Al-Darimy and Al-Bayhaqy on the authority of Ibn Abu Najih. Ibn Hajar affirmed that this Hadith is Mursal. It is also mentioned by Al-Baghawy in Mu`jam Al-Sahabah.

The Mursal is like the Da`if, and so can not be taken as an evidence.

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The second question of Fatwa no. 16978

Q 2: I heard a Hadith on a tape that was not referenced, and I would like to know its rank. The Hadith states that the Prophet (peace be upon him) said, (madinah is a sanctuary from `A'ir to Thawr; so anyone who innovates in it a heresy, commits a crime or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people; and none of their compulsory or optional good deeds will be accepted on the Day of Resurrection.)

A: This Hadith is Sahih (authentic) and related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and others. It is part of the Hadith narrated by `Aly (may Allah be pleased with him), which is known as the Hadith of

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Al-Sahifah.

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The third question of Fatwa no. 16492

Q 3: What is the degree of authenticity of the following Hadith: (We have come back from the lesser Jihad (fighting/striving in the Cause of Allah) to the greater one.) **What does this Hadith mean especially that some people interpret it according to their own inclinations to turn Muslims away from Jihad against the enemies of Islam and direct them to mild Jihad against oneself, money, desires and temptations?**

A: According to this Hadith: (We have come back from the lesser Jihad to the greater one.) The lesser Jihad means fighting against the Kafirs (disbelievers) while the greater one means striving against oneself. This Hadith was not authentically reported from the Prophet (peace be upon him). In fact, it is Da`if (weak) according to the views of Hadith scholars.

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The second question of Fatwa no. 18072

Q 2: Is this report authentic: "We are people who do not eat unless we feel hungry and when eating, we do not eat until we are full"?

A: The said statement is not a Hadith as far as we know.

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The ninth question of Fatwa no. 17882

Q 9: Could you explain whether the following Hadith is Sahih (authentic) or not? The Messenger of Allah (peace be upon him) said, "There are four women who were the best women of their time, they are: Maryam bint `Imran (Mary the daughter of `Imran), Asiyah bint Muzahim, the wife of the Pharaoh whom the Qur'an praised, Khadijah bint Khuwaylid, and Fatimah, the daughter of Muhammad (peace be upon him)."

A: We know of no origin of this Hadith with this wording but there are Sahih Hadith confirming the meaning that those four women mentioned in the Hadith along with `Aishah, the Prophet's wife (may Allah be pleased with her), are the best women of Jannah (Paradise) (may Allah be pleased with them).

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The third question of Fatwa no. 17867

Q 3: What is the ruling on the authenticity of these two Hadith: ﴾ dissension is asleep (dormant). May Allah curse the one who awakens (activates) it. ﴿ and ﴾ stay a way from Khadra' Al-Diman. It was asked, "O Messenger of Allah what is Khadra' Al-Diman?" He replied, "A beautiful woman from a bad origin." ﴿ ?

A: The Hadith that reads: ﴾Dissension is asleep (dormant). May Allah curse the one who awakens (activates) it.﴿ is mentioned by, Al-`Ajluny, the author of Kashf Al-Khafa' who mentioned that Al-Najm said, "Al-Rafi`y related it in His book Al-Amaly from Anas." It was also related by Al-Suyuty in Al-Jami` Al-Saghir who hinted to its weakness.

The Hadith that reads: "Stay a way from Khadra' Al-Diman." is related by Al-Daraqutny, Al-`Askary, Ibn `Ady and Al-Quda`y and others. Al-Daraqutny said: "There is no authentic narration of it."

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The second question of Fatwa no. 15834

Q 2: What is the authentic wording of the following Hadith: ([Concerning the sea], its water is pure and its food is lawful.") or ([Concerning the sea], its water is pure and its dead animals are lawful to eat.")

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A: The authentic wording is, "[Concerning the sea], its water is pure and its dead animals are lawful to eat."

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Fatwa no. 16475

Q: Could you kindly advise whether the attached paper to this letter is authentic or not? May Allah reward you with the best for serving the Muslims! The attached paper is a copy of the letter which is claimed that the Prophet (peace be upon him) sent to Al-Mundhir ibn Sawa.

A: This letter with the mentioned wordings was stated by historians, such as Ibn Al-Qayyim in "Zad Al-Ma`ad" (3/962), Ibn Sayyid Al-Nas in his book "`Uyun Al-Athar," Ibn Al-Athir in "Al-Tarikh," and others. We do not have any evidence to prove that the attached letter was written in the same handwriting which the Prophet (peace be upon him) dictated.

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The first question of Fatwa no. 16316

Q 1: What is your opinion concerning the following Hadith, and what is its degree of authenticity? Is it eligible to be taken as evidence by anyone who adheres to acting according to it? The Messenger of Allah (peace be upon him) said: (anyone who says thrice when they wake up (He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.) (He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.) Allah will make seventy thousand angels ask forgiveness for them until the night; and if they die that day, they would be a martyr.)

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A: Al-Shawkany said in "Tuhfat Al-Dhakirin" that the Hadith was related by Al-Tirmidhy who ranked it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) and commented that he knew of it only through this narrator. The Hadith was also related by Al-Darimy and Ibn Al-Sunny. Al-Nawawy commented that its Sanad (chain of narrators) was Da`if (weak). Also, this Hadith was related by Imam Ahmad in his "Musnad (Hadith compilation)".

Its Sanad is Da`if, as said by Al-Nawawy, because it includes Khalid ibn Tahman who was afflicted with impaired memory in his old age. The Sanad of the Hadith also includes Nafi` ibn Abu Nafi` and many scholars were confused concerning his true identity, but it was said that he was Nafi` Al-A`ma who was classified as Matruk (a narrator whose Hadith transmission was discarded due to unreliability) in "Al-Taqrib".

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Fatwa no. 18862

Q: We would like to know whether the following Hadith are Sahih (authentic) or not:

In the first Hadith, the Messenger of Allah (peace be upon him) said, ﴾ anyone who is able to die in Madinah, let them die there. ﴿ The Hadith is mentioned in the book entitled "Al-Targhib wal-Tarhib" (Exhortation and Intimidation) for Imam Al-Mundhiry.

In the second Hadith, the Messenger of Allah (peace be upon him) said, ﴾ if a Muslim commits a sin, then performs Wudu' (ablution) and does it properly, then offers two Rak`ahs (unit of Prayer), and then asks for Allah's Forgiveness, they will be granted forgiveness. ﴿ The Hadith was related by Abu Dawud. Also refer to Sahih Al-Jami`.

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A: The first Hadith was related by Imam Al-Tirmidhy in Al-Jami` with the wording mentioned above. He then said, "There is another Hadith under the same topic, which was narrated by Subay`ah bint Al-Harith Al-Aslamiyyah who reported that the Messenger of Allah (peace be upon him) said, ﴾Anyone who is able to die in Madinah, let them die there, for verily I will be the intercessor or the witness for anyone who dies there on the Day of Resurrection.﴿ " He commented, "This Hadith is Hasan Sahih Gharib (a good and authentic Hadith that is strange to come from this chain of narration) reported from Ayyub Al-Sikhtiyany."

The Hadith was also related by Imam Ahmad in his Musnad (Hadith compilation - volume 2, pages 274 and 104); Ibn Majah in Al-Manasik (vol. 2, p. 1039, no. 3112); and was ranked as Sahih by Ibn Hibban in his Sahih (vol. 9, p. 57).

Moreover, Al-Haythamy said in Majm` Al-Zawa'id (vol. 3, p. 306) that the Hadith was related by Al-Tabarany in Al-Kabir and its narrators were Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim) except `Abdullah ibn `Ikrimah, who was mentioned by Ibn Abu Hatim and some narrators related from him and no one talked badly about him.

There are a lot of narrations for this Hadith, all of which support it. For example, Muslim listed many narrations in Kitab Al-Hajj (Book of Pilgrimage), chapter of Encouraging life in Madinah and enduring its hardships (vol. 2, pp. 1003-1004), such as: On the authority of `Abdullah ibn `Umar who narrated: I heard the Messenger of Allah (peace be upon him) say: ﴾Anyone who patiently endures the hardships and rigors of this city, I would be their witness and intercessor on the Day of Resurrection.﴿ He meant Madinah. In some other narrations related by him, he added: ﴾...if they are Muslims.﴿

The second Hadith is Sahih and it was related by Al-Tirmidhy in

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Al-Jami` under nos. 406 and 3006), and he commented: It is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It was also related by Imam Ahmad in his Musnad vol. 5, p. 167; Ibn Majah in his Sunan (under no. 1395);

Abu Dawud in his Sunan (under no. 1521); and Al-Tabarany in Al-Du`a'.

Furthermore, it was related by Al-Baghawy in Sharh Al-Sunnah (under no. 1015), who commented: This is a Hasan Hadith which is not known to be narrated except on the authority of `Uthman ibn Al-Mughirah on whose authority Shu`bah, Mis`ar and many others related Hadith. It was also related by Ibn Abu Shaybah vol. 2, p. 387.

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The first question of Fatwa no. 18860

Q 1: What is the meaning of the following Hadith which was reported from the Messenger of Allah (peace be upon him), charity extinguishes the wrath of Allah and saves from an evil death. Who narrated this Hadith? Is it Sahih (authentic) or not? Would you please explain it? What is meant by an "evil death"? Is the person who neglects offering Salah included in this or is his sin much greater?

A: Sadaqah (voluntary charity), which is given for the sake of Allah, is a reason for His becoming pleased with His slave. Since pleasure is the opposite of anger, then Sadaqah extinguishes the Wrath of Allah,

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like water puts out fire.

"Evil death" means to die while disobeying Allah, Allah forbid! This is because an "evil death" is a punishment from Allah and shows His anger. Therefore, if those who neglect offering Salah (Prayer) do not repent, they will be included in this threat.

according to the soundest of the two opinions of scholars, anyone who abandons Salah is a Kafir (disbeliever). The Prophet (peace be upon him) said, ﴾Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.﴿ Related by Muslim in his Sahih (authentic Book of Hadith). He (peace be upon him) also said, ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir (disbeliever).﴿ Related by Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah with a Sahih (authentic) Isnad (chain of narrators). A person can ward off an evil death by paying Sadaqah out of lawful means sincerely for Allah's sake, performing the obligatory acts, and avoiding the prohibitions. These will only be fulfilled by the guidance of Allah to the person to follow the right path and obey Him until he meets Allah while He is pleased with him, In sha'a-Allah (if Allah wills). Sadaqah removes affliction as it expiates the sins that brings about Allah's anger and punishment.

As for the Hadith that is mentioned in the question, it is recorded by Al-Tirmidhy in Al-Jami` Al-Sahih, vol. 3, p. 52, Hadith no. 664, Kitab Al-Zakah (Book of Zakah) with the wording, ﴾Charity extinguishes the wrath of Allah and saves from an evil death.﴿ Al-Tirmidhy ranked this Hadith as Hasan Gharib (a good Hadith that is strange to come from this chain of narration).

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It is recorded by Ibn Hibban in his Sahih (authentic book of Hadith), vol. 8, p. 104, Hadith no. 3309. It is also recorded by Al-Tabarany in Al-Mu`jam Al-Kabir, Hadith no. 8014 and 1018. He classified the Isnad (chain of narrators) as good. He also recorded it in Al-Mu`jam Al-Awsat nos. 943 and 3450 and in Al-Mu`jam Al-Saghir, vol. 1, p. 255. Al-Baghawy stated this Hadith in Sharh Al-Sunnah, vol. 5, p. 133, Hadith no. 1634. Al-Haythamy also recorded it in Majma` Al-Zawa'id, vol. 3, p. 115. He classified the Isnad (chain of narrators) as good. Al-Mundhiry, examining its chain of narrators, said in Al-Targhib wa Al-Tarhib, vol. 2, p. 31, on the authority of Mu`awiyah ibn Haydah and said that its

chain includes Sadaqah ibn `Abdullah Al-Samin who is acceptable in the circumstantial supporting reports. It is recorded by Al-Hakim in Al-Mustadrak and by Ibn Abu Al-Dunya in Qada' Al-Hawa'ij.

This Hadith was narrated in different ways with the same wording either in full or in brief from `Abdullah ibn Ja`far, Abu Sa`id Al-Khudry, `Abdullah ibn `Abbas, `Umar ibn Al-Khattab, `Abdullah ibn Mas`ud, Abu Umamah, Anas ibn Malik, and Mu`awiyah ibn Haydah. According to the commentators of Hadith, some of these narrations are not free from weakness. However, the report has various supporting accounts that strengthen and affirm its reliability, so it is at least a Hasan Hadith (good Hadith).

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The second question of Fatwa no. 18224

Q 2: what is your opinion of the book entitled "Samir Al-Mu'minin" (The Entertainer of Believers) written by Muhammad Al-Hajjar? Is the Hadith that states, "Surah Ya-Sin serves for the purpose it is recited for" Sahih (authentic)?

A: We know nothing about the mentioned book or its writer. As for the mentioned Hadith, the author of "Al-Maqasid Al-Hasanah" said about it, "This wording is groundless."

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Fatwa no. 19265

Q: Your Eminence, I hope you would advise about the authenticity of the Hadith which was narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("Neither the testimony of a deceitful person, whether a man or a woman, nor that of Dhu Ghimr is accepted.")

What is the meaning of Dhu Ghimr? We resorted to you because Allah (Exalted be He) says: (So ask the people of the Reminder, if you do not know.)

A: This Hadith was related from different narrations, one of which was narrated on the authority of `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him) with the following words: ("The testimony of a deceitful person, whether man or woman, or Dhu Ghimr against their brother is not accepted nor that of a person whose lineage is suspected.") Al-Tirmidhy related this Hadith in his book "Jami`", vol. 2, p. 48 and commented, "Its is not Sahih (authentic)

in terms of its Sanad (chain of narrators)." The Hadith was also related by Al-Bayhaqy in his book "Al-Sunan Al-Kubra", vol. 10, p. 155 and he commented, "It is Da`if (weak)." Al-Daraqutny (529) related the Hadith and commented that it was Da`if and cannot be taken as a proof.

Another narration was made on the authority of `Amr ibn Shu`ayb from his father from his grandfather from the Prophet (peace be upon him) with the following wording: ("The testimony of a deceitful man or woman and Dhu Ghimr against their brother is not accepted.") It was related by Imam Ahmad in his "Musnad (Hadith compilation)", vol. 2, p. 204, 225-226; Abu Dawud in his "Sunan (Hadith compilations classified by jurisprudential themes)", no. 3600, 3601; Al-Bayhaqy in "Al-Sunan Al-Kubra", vol. 10, p. 200; and Al-Daraqutny (528). Al-Hafizh Ibn Hajar said in "Al-Talkhis," vol. 4, p. 198, "Its Sanad is strong. Thus, the Hadith from this narration is Sahih and can be taken as a proof."

The meaning of Dhu Ghimr in the Hadith was mentioned in "Al-Fath Al-Rabbany," vol. 5, p.220, as follows: The saying (and Dhu Ghimr) means the one who has hard feelings and enmity. Al-Khattaby said: It is the person who has manifest enmity against the accused.

The deceit mentioned in the Hadith does not only mean the breach of trust, but it gives a general meaning referring to every person who abandons what Allah (Exalted be He) and His Prophet (peace be upon him) have commanded people to do, or commits what Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited. In this case, they are regarded as untrustworthy and their testimony shall not be accepted because of Allah's Saying:

(O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).)

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The first question of Fatwa no. 19172

Q 1: A friend of mine told me that, "Light surrounds the person who performs Wudu' (ablution)." Is this a Hadith or a common saying? I hear some people who talk during Wudu'.

A: This saying is groundless and not attributed to the Prophet (peace be upon him).

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The fifth question of Fatwa no. 19329

Q 5: Is the following Hadith "The best among you is the one whose first child is a girl" Sahih (authentic)?

A: This saying is groundless and not attributed to the Prophet (peace be upon him). There are similar wordings mentioned by Al-Hafizh Al-Suyuty in his book

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"Al-Ahadith Al-Mawdu`ah (Fabricated Hadith)."

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The first question of Fatwa no. 19292

Q 1: On the authority of Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿ three people invoke Allah, but their supplications are not answered And a man who lent another person some money without bringing a witness to it.﴾ Related by Al-Hakim in his book Al-Mustadrak and it is in Sahih Al-Jami`. What is meant by this part of the Hadith?

A: This Hadith must not be ascribed to the Prophet (peace be upon him) and its Matn (text of a Hadith) is rejected according to Al-Hafizh Al-Dhahaby (may Allah be merciful to him).

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The first question of Fatwa no. 19326

Q 1: There is a Hadith that states, (it is not permissible for a person leading people in Salah (Prayer) to have the advantage of invocation for himself excluding them. if he does, he has betrayed them.)

First, what is the degree of authenticity of this Hadith?

Second, if the Hadith is Sahih (authentic), does it not contradict the rest of the Hadith of the Prophet (peace be upon him) about Salah? The Imam (the one who leads congregational Prayer) says Du`a' (supplication) in the singular form, such as Du`a'-ul-Istiftah (opening supplication when starting the Prayer) and after Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer).

A: The mentioned Hadith was related by Imam Ahmad in his Musnad (Hadith compilation) (5/280), Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes), Kitab Al-Salah (Book of Salah), and Al-Tirmidhy in his Jami`, Kitab Al-Salah, Chapter 148. Al-Tirmidhy said this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

This Hadith does not contradict what you mentioned; the prohibition is specific to the Du`a' of the Imam in the Witr (Prayer with an odd number of units) or any collective Du`a' where people say "Amen". It does not mean Du`a'-ul-Istiftah, Ruku` (bowing) or such parts of Salah.

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The third question of Fatwa no. 19042

Q 3: Is this a Sahih (authentic) Hadith? What is its significance? `Abdullah ibn `Umar (may Allah be pleased with them both) narrated on the authority of his father that the Messenger of Allah (peace be upon him) said, a time will come unto people where most of them have the faces of human beings and the hearts of ravening wolves. They are bloodthirsty and do not watch over

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their actions. When they make a pledge with you, they equivocate you; when they talk, they lie; when they are entrusted, they betray; when you leave them, they backbite you. Their young are reckless, their youth are highwaymen and their aged people are corrupt. They do not enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and do not forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Intermixing with them entails humiliation and asking them entails poverty. The tolerant among them is a seducer and the seducer is tolerant. For them, the Sunnah (whatever is reported from the Prophet) is Bid`ah (innovation in religion) and the Bid`ah is Sunnah. According to them, the enjoiner of Ma`ruf is accused and the Fasiq (someone flagrantly violating Islamic law) is honored. The Mu'min (believer) is oppressed among them. When those people do so, Allah will give other people power over them, who will kill them if they talk and will transgress on them if they keep silent. They will take hold of them through their spoils and will oppress them in judgment.

A: This Hadith should not be attributed to the Prophet (peace be upon him). It is mentioned by Al-Hafizh Al-Suyuty in Al-La'ali' Al-Masnu'ah Fi Al-Ahadith Al-Mawdu'ah vol. 2, p. 385.

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The second question of Fatwa no. 19623

Q 2: This question relates to the Hadith related by Al-Tirmidhy and Abu Dawud which says that Abu Bakr Al-Siddiq (may Allah be pleased with him) gave all his money to the Messenger of Allah (peace be upon him) on the occasion of the battle of Tabuk and that the Messenger of Allah (peace be upon him) asked him: "What did you leave for your family?" "I left Allah and His Messenger for them." Abu Bakr replied.

To get straight to the point, there is an addition to the concerned Hadith that the Prophet (peace be upon him) said, "O Abu Bakr: Verily, Allah is pleased with you. Are you thus pleased with Him?" He replied while dancing in front of the Messenger of Allah (peace be upon him) out of being emotionally excited by great delight and love, "How can I not be pleased with Allah?"

The question is whether such addition is Sahih (authentic) and that Abu Bakr (may Allah be pleased with him) really started to dance in front of the Prophet (peace be upon him)?

A: The Hadith which is related by Abu Dawud and Al-Tirmidhy is Sahih. The same Hadith is also related by Al-Hakim in his Book Al-Mustadrak where he declares the concerned Hadith as Sahih; such a view is supported by Al-Dhahaby.

On the other hand, no origin is known for the addition which is mentioned in the question and its Matn (text) is unacceptable.

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The third question of Fatwa no. 20023

Q 3: Allah (Glorified and Exalted be He) says in a Hadith Qudsy (Revelation from Allah in the Prophet's words): "My servant! You want and I want, and only what I want shall be. If you submit to Me in what you want, I shall suffice you in what you want; and if you do not submit to Me in what you want, I will not grant you what you want, and only

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what I want shall be." Is there any explanation for the meaning of this Hadith?

A: As for this wording, it has no origin in any Hadith authentically reported from the Prophet (peace be upon him).

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Fatwa no. 20051

Q: the following relates the story of the millstone and Fatimah Al-Zahra' (may Allah be pleased with her). On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) went to his daughter Fatimah Al-Zahra' (may Allah be pleased with her) and found her grinding barley while weeping, whereupon he said to her: What makes you cry, Fatimah? She said: Because of the household chores and the grinding. If you ask Imam `Aly (may Allah be pleased with him) to hire a servant, he will be greatly rewarded. When the Prophet (peace be upon him) heard that, his heart softened for her and his eyes moved to tears. He, accordingly, sat beside the millstone, took a handful of barley with his blessed hand, and said: Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], and started throwing barley in the millstone. When it started turning on, the Prophet (peace be upon him) heard it glorifying Allah (Glorified and Exalted be He) with eloquent words and a beautiful sound, and he continued like that until the barley ran out. The Prophet (peace be upon him) ordered the millstone to stop grinding, but Allah (Exalted be He) Who causes all things to speak made it speak to say to the Prophet (peace be upon him): By Him Who has sent you with Al-Haqq (the Truth), I would not stop grinding until you supplicate to Allah that I be admitted into Jannah (Paradise) and saved from the Fire.

Upon that, the Prophet (peace be upon him) said: You are a stone, and fear the Fire. The millstone said: O Messenger of Allah! It is mentioned in the Qur'an: ﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.﴾ The Prophet (peace be upon him), thus, supplicated to Allah (Exalted be He) for it. When he finished, the trustworthy Jibril (Gabriel - peace be upon him) descended and said: O Muhammad, your Lord (Glorified and Exalted be He) sends you greetings and gives you special salutation and honor. He says to you, "Give glad tidings to this stone that Allah (Glorified and Exalted be He) has saved it from the Fire and made it a stone in the palace of Fatimah Al-Zahra' in Jannah, and its light will be like that of the sun in this world." He (i.e. the Prophet) gave it the glad tidings then turned to Fatimah (may Allah be pleased with her) and said: O Fatimah! If Allah wills, the millstone will grind barley everyday by itself, but Allah (Glorified and Exalted be He) will grant you good deeds and raise your rank (in Jannah) when you bear such difficulties. O Fatimah! No woman sweats while baking but Allah will make between her and the Fire seven trenches; the distance between each trench and the other is like the distance between the heaven and the earth. O Fatimah! No woman chops onions until her eyes shed tears but Allah will grant her a reward equal to that given to those who weep for fear of Allah (Exalted be He). O Fatimah! No woman stitches with her hands but Allah will grant her a good deed and abolish one of her sins

for every thread she stitches. O Fatimah! No woman spins but her spinning will be an echo under the Throne on the Day of Resurrection. O Fatimah! No woman sews clothes for her children but that Allah will grant her the reward of feeding one thousand hungry persons and clothing one thousand unclothed persons. O Fatimah! No woman oils and tidies her children's hair and washes their clothes and dresses them properly but Allah will grant her a good deed and obliterate a sin for each hair and make her beautified in people's eyes. O Fatimah! No woman shares some of her food and drink with her neighbors but Allah will make her rejoice with drinking from the river of Al-Kawthar (a river in Paradise) on the Day of Resurrection. O Fatimah! There are five things which should not be forbidden: Water, fire, fermented bread, millstones, and needles. And there is a reward for each one of these. O Fatimah! Anyone who refuses to give water to whoever needs it, Allah will afflict them with enmity between them and their family; and anyone who refuses to give a millstone, Allah will afflict them with diseases. O Fatimah! The best deed that makes you attain Allah's Pleasure is to please your husband. O Fatimah! Any woman whose husband dies while being pleased with her, Allah will give her a reward for every hair on his body, and she will not die until she sees her place in Jannah, and her soul will not depart her body unless her Lord is satisfied with her. O Fatimah! No woman dies while she has been obedient to her husband but Allah will grant her one thousand good deeds. O Fatimah! A woman without a husband is like a fruitless tree. O Fatimah! If a man looks into his wife's face, Allah will reward him with one hundred good deeds. If he has intercourse with her, he will be granted one good deed for each hair on his body. If he has Ghusl (ritual bath following major ritual impurity),

Allah (Exalted be He) will create from each drop of water an angel to glorify Allah (Exalted be He) and ask forgiveness for that husband until the Day of Resurrection. O Fatimah! If the wife becomes pregnant, the angels in the heavens and the whales in the sea will keep asking Allah to forgive her, and Allah will grant her one thousand good deeds and abolish one thousand sins for each day of her pregnancy, and this equals the reward of those who strive in the Cause of Allah (Exalted be He). When the woman gives birth, all her sins will be obliterated like the day she was born, and Allah will grant her the reward of seventy accepted times of Hajj. If she breast-feeds her baby, Allah will grant her a good deed and abolish one of her sins for every drop of milk, and Al-Hur-ul-`Ayn (women of Paradise with large black eyes) will ask Allah to forgive her in Jannah. O Fatimah! No woman frowns at her husband but she will incur the Wrath of Allah and that of the angels and mankind. If she refuses to give him his right as a husband, she will be cursed by everything that is fresh and dry. O Fatimah! No woman says to her husband a word of disrespect but she will incur the Curse of Allah (Exalted be He) and that of the angels and mankind. O Fatimah! No woman eases her Mahr (mandatory gift to a bride from her groom) for her husband but Allah will reward her with a palace in Jannah for every dirham. O Fatimah! No woman causes her husband to be furious and does not seek to please him but she will incur the Wrath of Allah. O Fatimah! No woman dresses beautifully and goes out of her house without her husband's permission but she will incur the curse of everything that is fresh and dry until she returns to her house. No woman looks at her husband without smiling at him but she will incur the Wrath of Allah and that of the angels and mankind. O Fatimah! No woman unveils her face before other than her husband but

Allah will throw her on her face in the Fire. O Fatimah! No woman lets in her house whatever her husband dislikes but Allah will punish her with seventy scorpions of the Fire to sting her on the Day of Resurrection. O Fatimah! No woman observes Sawm (Fast) without her husband's permission but her Sawm will not be accepted and no compensation on her part will be accepted. O Fatimah! No woman steals from her husband but she will be given the sin of committing seventy thefts in return for this one theft. And Allah knows best.

I read this story in a booklet when I was young, but I do not know the degree of authenticity of that Hadith. Is this the right wording of the Hadith or it is just a preaching lesson. Please advise. May Allah benefit us and you!

A: This Hadith is Mawdu` (fabricated Hadith) and falsely attributed to the Prophet (peace be upon him). It is groundless and none of the trustworthy scholars mentioned it.

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Fatwa no. 20157

Q 1: I heard that Allah's Messenger (peace be upon him) said in a Hadith: (love the Arabic language for three (reasons): It is the language of the Qur'an, the language of Paradise and my mother tongue.) **Is this Hadith Sahih (authentic)?**

Q: The Hadith you ask about was not related in this wording, but

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it was related in the wording: (Love Arabs for three (reasons): I am an Arabian, Qur'an was (revealed in) Arabic, and the language of people of Paradise is Arabic.) It was narrated by Al-Tabarani in his book Al-Mu`jam Al-Kabir and Al-Mu`gam Al-Awsat on the authority of Ibn `Abbas (may Allah be pleased with them both). It was also related by Al-Suyuti in his book Al-Durar Al-Muntathirah. However, this Hadith is extremely weak and some scholars of the science of Hadith deemed it as Mawdu` (fabricated) such as Abu Hatim, Al-`Uqayly, Ibn Al-Jawzi in his book Al-Mawdu`at. Al-Haythami mentioned the Hadith in his book Majma` Al-Zawa'id and commented: It is related by Al-Tabarani in Al-Mu`gam Al-Kabir and Al-Mu`gam Al-Awsat but he used: "The language of the people of Paradise is Arabic." The Sanad (chain of narrators) of this Hadith includes Al-`Ala' ibn `Amr Al-Hanafi who is a weak narrator as unanimously agreed by scholars. Al-Dhahabi said in his book Al-Mizan: Al-`Ala ibn `Amr is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Ibn Hibban said: He is not to be taken as a proof at all. Ibn Hibban mentioned the narration of Al-`Aqily of the Hadith referred to and said: This Hadith is Mawdu` (fabricated). Moreover, Al-`Aqily mentioned the chain of transmission of this Hadith and said: It is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith), of unconformable text and has no reference.

Therefore, this Hadith is extremely weak and is not permissible to be taken as a proof or reference.

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Q 2: The Messenger of Allah (peace be upon him) said, (i was created as the first of the prophets and i was the last one to be sent.) Is this Hadith Sahih (authentic)?

A: The mentioned Hadith was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) with the following wording: (I was the first of the Prophets in creation and the last of them to be sent.) In some narrations, there is the addition, (I was the first one.) This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). It was mentioned by

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Tammam in his "Fawa'id", Abu Nu`aym in "Dala'il Al-Nubuwwah" and Al-Tha`laby in his "Tafsir". Its Sanad (chain of narrators) includes Baqiyyah and Sa`id ibn Bishr who are both weak narrators. It was also mentioned by Al-Suyuty in "Al-Durar Al-Muntashirah fi Al-Ahadith Al-Mushtahirah." Al-Dhahaby mentioned this Hadith among the Gharib Hadith (a Hadith with a single narrator usually at the beginning of the chain of narration) narrated by Sa`id ibn Bishr. It was narrated as Mursal (a Hadith with no Companion of the Prophet in the chain of narration) by Qatadah on the authority of Abu Hurayrah.

Thus, this Hadith cannot be cited. There is no authentic evidence that the Prophet (peace be upon him) is the first of creation like what some people think.

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The first question of Fatwa no. 20355

Q 1: "May Allah be merciful with one who knows their own limits," "Much laughter kills the heart"; are the foregoing two Athars (narrations from the Companions) or Hadith? Who are their narrators and to what extent are they Sahih (authentic)?

A: Research and verification show that the phrase that you have mentioned in the question reading: "May Allah be merciful with one who knows their own limits" has no origin in any of the variant narrations. As far as we know, such a phrase is not found in the authentic Books of Hadith scholars and it is not narrated by any of the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet). It is a commonly used phrase whose sayer is unknown.

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On the other hand, the Hadith which is quoted as reading: "Much laughter kills the heart" is related by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) as reading: The Messenger of Allah (peace be upon him) said, (Do not laugh a lot for much laughter kills the heart) . Al-Busiry said in his book Al-Zawa'id, "The Sanad (chain of narrators) of this Hadith is Sahih and its narrators are Thiqah (trustworthy)." Moreover, Al-Quda`y and Al-Tabarany related a Hadith similar to it which is related as well by Ibn Majah on the authority of Wathilah ibn Al-Asqa` from Abu Hurayrah who said that the Messenger of Allah (peace be upon him) said, (O Abu Hurayrah, be righteous and you will be the most devoted worshipper, be satisfied and you will be the most thankful person, love for people what you love for yourself and you will be a true believer, do good to your neighbors and you will be a perfect Muslim, and laugh only a little for much laughter kills the heart.) Al-Busiry commented in his book Al-Zawa'id: "This Hadith has a good Sanad."

Imam Ahmad, Al-Tirmidhy, Al-Bayhaqy, and others related a Hadith similar to the foregoing but Al-Tirmidhy said: "It is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)."

The concerned Hadith has many other Sanads (chains of narrators) and it is consequently at least a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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Fatwa no. 20478

Q: A friend of mine told me a Hadith and I could not find its Takhrij (referencing), as we have a lack of references. The Hadith states, (**when my servant becomes forty years old, I will guard them against three afflictions:** madness, leprosy and vitiligo. When they become fifty years old, I will give them an easy reckoning. When they become sixty years old, I will make them love returning to Me. When they become seventy years old, angels will love them. When they become eighty years old, their good deeds will be written and their bad deeds will be abolished. When they become ninety years old, the angels will call them Allah's prisoners on earth, so they are forgiven their past and future sins, and they intercede for their families. When they reach senility, the same good deeds they used to do when they were healthy will be written for them, and the evil deeds will not be written for them.) **Please advise concerning whether this Hadith is Sahih (authentic) or not.**

A: The mentioned Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). It is even ranked by some Hafizh (scholars who are well-versed in Hadith and its sciences) as Maudu` (fabricated Hadith), such as in the book entitled "Al-La'ali' Al-Masnu`ah Fi Al-Ahadith Al-Mawdu`ah" by Al-Suyuty (1/138). Thus, it is not permissible to attribute it to the Prophet (peace be upon him).

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The second question of Fatwa no. 20767

Q2: What is the degree of authenticity of the Hadith, "Women's reasoning and worship are weak"?

A: It is authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others from the Hadith reported by Abu Sa`id Al-Khudri (may Allah be pleased with him) that he said: ﴾Once Allah's Messenger (peace be upon him) went out to the prayer place (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen you (women) as the majority of the dwellers of Hell-fire." They asked, "Why is it so, O Allah's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in reasoning and worship than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger! What is deficient in our reasoning and faith?" He said, "Is not the testimony of two women equal to the testimony of one man?" They replied in the affirmative. He said, "This is the deficiency in her reasoning . Isn't it so that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her worship."﴿ Muslim related the Hadith reported by Ibn `Umar (may Allah be pleased with them) that he said, Allah's Messenger (peace be upon him) said: ﴾O women, give in charity and seek forgiveness, for I have seen that most of you are fuel to Hell. The Hadith has been transmitted in the same wordings but he said: "A woman refrains from prayer for some days and breaks the fast in Ramdan (i.e. because of menses); this is the deficiency of religion.﴿ As for the following Hadith, which is mentioned in some

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books with the wording: ﴾I have not seen anyone more deficient in reasoning and worship than you. A cautious sensible man could be led astray by some of you. The deficiency in reasoning is that the testimony of two women is equal to the testimony of one man. The deficiency in her worship is that throughout half of her life she does not perform prayer.﴿ it has no origin with the word "half" included. Many scholars held this view such as Ibn Al-Juzi, Al-Zayla`y, Ibn Hajar, and others. Therefore, it is the Hadiths that are mentioned above that are authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

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Fatwa no. 20803

Q: I found a paper including the merit of the first ten days of Dhul-Hijjah. It reads as follows: On the authority of Ibn `Abbas who narrated that the Prophet (peace be upon him) said: the day on which Allah forgave Adam (peace be upon him) was the first day of Dhul-Hijjah; so anyone who observes Sawm (Fast) on this day, Allah will forgive all their sins. On the second day, Allah answered the Du`a' (supplication) of Yunus (Jonah - peace be upon him) and took him out of the belly of the whale; so anyone who observes Sawm on this day is like a person who observes `Ibadah (worship) for a year without disobeying Allah for an instant. On the third day, Allah answered the Du`a' of prophet Zakariyya (Zechariah - peace be upon him); so anyone who observes Sawm on this day, Allah will answer their Du`a'. On the fourth day, `Eisa (Jesus - peace be upon him) was born; so anyone who observes Sawm on this day, Allah will save them from

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suffering and poverty and they will be with the noble, upright, and righteous angels on the Day of Resurrection. On the fifth day, Musa (Moses - peace be upon him) was born; so anyone who observes Sawm on this day will be saved from hypocrisy and the punishment in the grave. On the sixth day, Allah granted His Prophet (peace be upon him) favor; so anyone who observes Sawm on it, Allah will look at them with His Mercy and will never torture them. On the seventh day, the gates of the Fire are closed until the end of the ten days; so anyone who observes Sawm on it, Allah will close for them thirty gates of hardship and open for them thirty gates of ease. The eighth day is called the Day of Tarwiyah (8th of Dhul-Hijjah); so anyone who observes Sawm on it will be rewarded so greatly that no one but Allah (Exalted be He) knows about it. The ninth day is the Day of `Arafah (9th of Dhul-Hijjah); so anyone who observes Sawm on it, it will be Kaffarah (expiation) for the sins they committed in the past year and the sins they would commit in the following year. It is the day when Allah revealed His Saying: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ **The tenth day is the first day of `Eid-ul-Adha (the Festival of the Sacrifice); so anyone who offers Ud-hiyah (sacrificial animal offered by non-pilgrims), Allah will forgive their sins and that of their children. Besides, anyone who feeds a Mu'min (believer) or gives a Sadaqah (voluntary charity) on this day, Allah (Exalted be He) will resurrect them on the Day of Resurrection as safe and their Mizan (the Scales for weighing deeds) will outweigh the mountain of Uhud.**

A: We do not know of any origin for this Hadith. the merit of performing good deeds during the first ten days of Dhul-Hijjah is authentically reported in many Hadith, such as the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) that Allah's Messenger (peace be upon him) said, "There are no days during which pious deeds

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are more loved by Allah (Glorified and Exalted be He) more than these (ten) days." They said, "O

Messenger of Allah! Not even Jihad (striving in the Cause of Allah)?" He (peace be upon him) said, "Not even Jihad, except if a man goes out with his life and his wealth and does not return with anything." Al-Majd said in "Al-Muntaqa" that this Hadith was related by the Six Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah) except Muslim and Al-Nasa'iy.

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Fatwa no. 20571

Q: I would like to ask about the Hadith which the author of the book (Riadh Al-Tawheed) mentioned, which says: On the authority of Ibn Al-`Abbas (may Allah be pleased with them) that he said: "We were with the Messenger of Allah (peace be upon him) in the house of one of Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) among a group of people, then someone called: 'O people of the house, shall I come in for you need something from me'. Allah's Messenger (peace be upon him) said: (Do you know who is the caller?) They said: Allah and His Messenger know best. Allah's Messenger (peace be upon him) said: (This is Iblis (Satan), may Allah curse him). `Umar ibn Al-Khattab (may Allah be pleased with him) said: (Allah's Messenger, will you allow me to kill him)? The Messenger (peace be upon him) said: (Wait `Umar! Do you not know that he (Satan) is one of those given respite to a specified day? Open the door for him as he is ordered, just understand what he will say and listen to him. When they opened, they found a one-eyed old man ....)"

A: This Hadith has no origin as far as we know and the source from which it is quoted

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is unknown, so you must abandon it and not mention it to people.

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The second question of Fatwa no. 21121

Q 2: Al-Harith ibn Muslim Al-Tamimi (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) said to me: ﴾ **after you perform Fajr (Dawn) Prayer and before you talk say:** "O Allah, protect me from Hell" seven times; for if you die that day, protection from it will be recorded for you. And when you conclude the Maghrib (Sunset) Prayer, repeat this supplication, for if you recite this and die that night, protection from it will be recorded for you.﴿ **Related by Al-Nasa'i. It is also related by Abu Dawud from Al-Harith ibn Muslim from his father Muslim ibn Al-Harith. (Al-Targhib Wa Al-Tarhib, vol.1, p.303-304). Is this Hadith Sahih (authentic) or Da`if (weak)?**

A: This Hadith is related by Abu Dawud, Ibn Hibban in his Sahih book, Ibn Al-Sunni and Al-Nasa'i in his book `Amal Al-Yawm wa Al-Laylah.

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Faruq Hamadah, the verifier, said about it: The Hadith is Hasan (Good) In sha'a-Allah.

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The thirty fifth and thirty sixth questions of Fatwa no. 18612

Q35: It is true that: ﴾ the water of Zamzam is for whatever it is drunk for." ﴿ and "Surah Ya-Sin is for whatever it is recited for", are these authentic Hadiths?

A: First: The Hadith: ﴾"The water of Zamzam is for whatever it is drunk for."﴿ is Hadith Mashhour (Well-known Hadith: A hadith reported by three or more narrators in each stage of its chain of transmission) related by Imam Ahmad, Ibn Majah, Al-Bayhaqi, and others from the Hadith reported from Jabir ibn `Abdullah (may Allah be pleased with them) in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). A more authentic Hadith is that related by Muslim in (his Sahih) from Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said about the water of Zamzam: ﴾It is a blessed (water) and it also serves as food.﴿ and Abu Dawud related it in an authentic Isnad (chain of narrations) adding: ﴾and a cure of illnesses.﴿ .

Second: The Hadith: "Surah Ya-Sin is for whatever it recited for" has no origin.

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Q 36: (**a time will come when people will observe only one-tenth of Iman (Faith),** but Allah will be pleased with them. However, if you neglect one-tenth of Iman, Allah will bring you to account.) **Is this meaning correct? Is it a Hadith?**

A: This Hadith was related by Al-Tirmidhy at the end of Kitab Al-Fitan (the Book of Tribulations) on the authority

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of Ibrahim ibn Ya`qub Al-Jawzjany from Nu`aym ibn Hammad as follows: (You are living at a time when if any one of you neglects one-tenth of what they have been ordered to do, they will be ruined. However, a time will come when if anyone (of those living in such a time) observes one-tenth of what they have been ordered to do, they will be saved.)

Al-Tirmidhy said: This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration), which we only heard of from Nu`aym ibn Hammad from Sufyan ibn `Uyaynah.

Al-Dhahaby said in Al-Siyar, "Nu`aym was the only narrator of this Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). I do not know where Nu`aym brought this narration from. Nu`aym said: They reject this Hadith, but when I was in the company of Sufyan, something happened and he rejected it and then told me of this Hadith." Al-Dhahaby commented, "He was telling the truth when he said that he heard the wording of the Hadith from Sufyan. It seems that Sufyan said this Hadith without Sanad (chain of narrators). In fact, he mentioned the Sanad of another Hadith which he wanted to narrate, but when he saw something Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), he interrupted what he was saying to reject what he saw and comment on it and then stated the Hadith mentioned above. Nu`aym mistakenly thought that the Sanad which Sufyan stated at first was that of the Hadith mentioned above and Allah knows best."

This saying was stated by Ibn Al-Jawzy in Al-Wahiyat. He said, "Al-Nasa'y said that it is a Hadith Munkar which was narrated by Nu`aym ibn Hammad, who is not a Thiqah (trustworthy) narrator."

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Fifth question of Fatwa no. 18637

Q 5: Is the following Hadith considered Sahih (authentic): (allah loves that when a person does a labor that they perfect it) ?

A: This Hadith is mentioned by Al-Suyuty in his book Al-Jami` Al-Saghir where he said that the Hadith is related by Al-Bayhaqi in his book Al-Shu`ab. Al-Suyuty regarded the Hadith in question as Da`if (weak) as its Sanad (chain of narrators) contains Bishr ibn Al-Sirry who is declared by Al-Suyuty as belonging to Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah).

Moreover, it is mentioned in the book of Majma` Al-Zawa'id: This Hadith is related by Abu Ya`la on the authority of `Aishah. Its Sanad contains Mus`ab ibn Thabit whom is considered a Thiqah (trustworthy) narrator by Ibn Hibban though some other scholars of Hadith regard as Da`if.

In the book of Al-Taqrib, the narrator mentioned above is declared as not being consistently accurate.

However, the meaning of the Hadith is correct for it is Mustahab (desirable) for Muslims to perfect their labors and Shar`i (Islamic legal) acts such as Salah (Prayer), Sawm (Fast), etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21368

Q 1: I found two papers that contain some Hadiths of the Messenger of Allah (peace be upon him) concerning the merits of some Qur'anic Surahs. In one of these Hadiths, the Prophet (peace be upon him) said: ten prevents ten:

1- Surah Al-Fatihah prevents Allah's Wrath.

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2- Surah Ya-Sin prevents thirst on the Day of Resurrection.

3- Surah Al-Insan keeps one safe from the horrors of the Day of Resurrection.

4- Surah Al-Waqi`ah protects against poverty.

5- Surah Tabarak wards off the punishment in the grave.

6- Surah Al-Kawthar eliminates dissensions.

7- Surah Al-Kafirun guards against (having) disbelief upon death.

8- Surah Al-Ikhlas protects against hypocrisy.

9- Surah Al-Falaq protects against envy.

10- Surah Al-nas protects against the insinuations (of the Satan).

The second paper contains the following:

In the first Hadith, Allah's Messenger (peace be upon him) said: o `Ali, do not sleep at night except after doing five (things):

1- Reciting the whole Qur'an.

2- Giving four thousands Dirhams.

3- Visiting the honorable Ka`bah

4- Reserving your place in Paradise.

5- Satisfying your opponents.

He (`Ali - may Allah honor his face) said: How? O Allah's Messenger. The Prophet (peace be upon him) said:

1- Do you not know that if you recite Qul Huwa Allahu Ahad (i.e. Surah Al-Ikhlas) three times, you will receive the reward of

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reciting the entire Qur'an?

2- And if you recite Surah Al-Fatihah, you will receive the reward of giving four thousands Dirhams.

3- And if you say, "La Ilaha Illa Allah Wahdahu La Sharika Lahu Lahu Al-Mulk Wa Lahu Al-Hamd Yuhiy Wa Yumit Wa Huwa `Ala Kul Sahy'in Qadir" (i.e. None is worthy of worship except Allah Who has no partner, for Him is authority and all praise, He gives life and

causes death and He is able to do everything" ten times, you will take the reward of performing `Umrah (minor pilgrimage) or Hajj (pilgrimage).

4- And if you say La Hawla Wa-La Quwata Illa Billah Al-`Aly Al-`Azim (i.e. there is neither might nor power except with Allah, the Most High and the Most Great) ten times, you will secure your place in Paradise.

5- And if you say, "I ask Allah, the Most Great, None is worthy of worship except Him, He is the Living and the Self-Subsisting, forgiveness and I repent to Him; you will satisfy your opponents.

In the second Hadith, Allah's Messenger (peace be upon him) said:

whoever does not perform Fajr (Dawn) Prayer, his/her face has no light.

He who does not perform Zhuhr (Noon) Prayer, his Rizq (Sustenance) has no blessings.

He who does not perform `Asr (Afternoon) Prayer, his life will have no good.

He who does not perform Al-Maghrib (Sunset) Prayer, his offspring will be useless.

He who does not perform Al-`Isha' (Night) Prayer, he will not have peaceful sleep.

In the third Hadith, the Prophet (peace be upon him) said: "(There will be a time when) my nation will love five (things) and forget five (things):

1- They will love creatures and forget the Creator.

2- They will love wealth and forget Reckoning.

3- They will love evil deeds and forget repentance.

4- They will love (magnificent buildings like) palaces and forget the grave.

5- They will love worldly life and forget the Hereafter.

Your Honor, are these Hadiths authentic? It is worth mentioning that they are widely distributed from time to time, especially in Al-Masjid Al-Haram (The Sacred Mosque) in Makkah,

may Allah protect it. I hope that you will clarify this, may Allah reward you!

A: These Hadiths are not found in any of the Hadith books and we do not know any reference to it. Therefore, these Hadiths should not be circulated or distributed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21278

Q: The Prophet (peace be upon him) said: ("Get your food from lawful means and your Du`a' (supplication) will always be answered.") Is this Hadith Sahih (authentic)? Who narrated it?

A: This is part of the Hadith narrated on the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) which reads as follows: (This Ayah (Qur'anic verse) was recited before the Prophet (peace be upon him) (O mankind! Eat of that which is lawful and good on the earth)

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Thereupon, Sa`d ibn Abu Waqqas (may Allah be pleased with him) stood up and said, 'O Messenger of Allah! Make Du`a' to Allah so that my Du`a' will always be answered.' So, he (the Prophet) said, "O Sa`d! Get your food from lawful means and your Du`a' will always be answered. By the One in Whose Hand is the life of Muhammad, a servant would put an unlawful morsel in their stomach, and their actions will not be accepted for forty days. Whenever a person develops a potbelly from ill-gotten means and usury, they will be admitted into the Fire.") (Related by Al-Tabarany in his book "Al-Awsat") It is a Da`if (weak) Hadith. The meaning of this Hadith is confirmed in another Hadith, such as the one related in Sahih Muslim (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) who said: (...then he (the Prophet) mentioned a man who goes on a long journey, unkempt, full of dust, his food and clothes are ill-gotten, and he is fed from ill-gotten food. He stretches his hands to the sky (supplicating), 'O Lord, O Lord,' how could his Du`a' be answered?)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21683

Q1: Following are some Prophetic Hadith for which I would like to know their degree of authenticity:

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1- Qutaybah and Sufyan ibn Waki` reported that Humayd ibn Abdur-Rahman Al-Rawasi reported from Al-Hasan ibn Salih from Harun Abu Mohamed from Muqatil ibn Hayyan from Qatadah from Anas that he said, "The Prophet (peace be upon him) said: "Everything has a heart, and the heart of the Qur'an is Surah Ya-Sin. He who recites Surah Ya-Sin, will be rewarded by Allah for reciting it, as if he had recited the Holy Qur'an ten times. Abu `Eisa said: "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration reported by Humaid ibn `Abdul-Rahman and in Al-Basrah and they do not know the Hadith reported by Qatadah except from this narration. In addition, Harun ibn Mohamed is an unknown shaykh. Abu Musa Muhammad ibn Al-Muthanna reported that Ahmad ibn Sa`id Al-Darimi reported that Qutaybah reported from Humaid ibn `Abdul-Rahman a similar narration. In the same chapter it is reported from Abu Bakr Al-Siddiq, but it is not authentic because of its Sanad (chain of narrators) as it is weak. In the same chapter it is also reported from Abu Hurayrah from (Sunan Al-Tirmidhi) and there are no similar narrations of the Hadith.

2 - Sufyan ibn Waki` reported that Zaid ibn Habbab reported from `Umar ibn Abu Khath`am from Yahya ibn Abu Kathir from Abu Salamah from Abu Hurayrah that he said: Allah's Messenger (peace be upon him) said: "Whoever recites Ha-Mim (Surah Al-Dukhan) at night, seventy thousands angels will seek Allah's Forgiveness for him till the morning." Abu `Eisa said, "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from this narration, and `Umar ibn Abu Khath`am is a weak narrator." Mohamed said, "He reports Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)

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(Al-Tirmidhi alone narrated it)

3- Nasr ibn Abdur-Rahman Al-Koufi reported that Zaid ibn Habbab reported from Hisham Abu Al-Miqdam from Al-Hasan from Abu Hurayrah that he said, "Allah's Messenger (peace be upon him) said: 'Whoever recites Ha-Mim (Al-Dukhan) on Thursday nights Allah will forgive him.' Abu `Eisa said, "This is a Hadith which we do not know except from this narration, and Hisham ibn Al-Miqdam is a weak narrator; he did not hear from Al-Hasan from Abu Hurayrah. So said Ayyub and Yunus ibn `Ubayd and Ali ibn Yazid (Al-Tirmidhi alone narrated it).

4- Muhammad ibn Bashshar reported that Muhammad ibn Ja`far reported that Shu`bah reported from Qatadah from `Abbas Al-Jushami from Abu Hurayrah from the Prophet

(peace be upon him) who said, ﴾ a surah of the Book which only has thirty verses intercedes for a man till his sins are forgiven – Surah Tabarak ﴿ Abu `Eisa said: "This is a Hadith Hasan (good Hadith) from (Sunan Al-Tirmidhi).

5 - Huraym ibn Mis`ar Al-Tirmidhi reported that Al-Fudayl ibn `Iyad reported from Layth from Abu Al-Zubayr from Jabir that ﴾The Prophet (peace be upon him) would not go to bed till he recited Surah Al-Sajdah and Surah Al-Mulk﴿ Abu `Eisa said, "This is a Hadith reported by many narrators from Layth ibn Abu Sulaym in similar wording and is narrated by Mughirah ibn Muslim from Abu Al-Zubayr from Jabir from the Prophet (peace be upon him) with a similar wording. Zuhayr reported it saying, "I said to Abu Al-Zubayr:

"I heard from Jabir then mentioned the Hadith." Then Abu Al-Zubayr said, "It is Safwan or Ibn Safwan who told me about it as if Zuhayr denied that this Hadith is reported from Abu Al-Zubayr from Jabir from `Inad who told us that Abu Al-Ahwas from Layth, Abu Al-Zubayr from Jabir from the Prophet (peace be upon him) with a similar wording. He said: "Huraym ibn Mis`ar reported that Fudayl reported from Layth from Tawus who said, "They exceed all the Surahs of the Qur'an with seventy rewards" (from Sunan Al-Tirmidhi and there are no similar narrations for the same Hadith).

6 - Mohamed ibn Musa Al-Harshi Al-Basri reported that Al-Hasan ibn Silm ibn Saleh Al-`Ejly reported that Thabit Al-Bunani reported from Anas ibn Malik who said, "Allah's Messenger (peace b upon him) said: "Whoever recites Surah Al-Zalzalah, will be rewarded for reciting half of the Qur'an, whoever recites Surah Al-Kafirun will be rewarded as if he recited one fourth of the Qur'an, and whoever recites Surah Al-'Ikhlas will be rewarded for reciting one third of the Qur'an". Abu `Eisa said: "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration of Sheikh Al-Hasan ibn Salam. In the same chapter it is reported from Ibn `Abbas (Al-Tirmidhi alone narrated it and there are no similar narrations of the Hadith).

7- `Ali ibn Hujr reported that Yazid ibn Harun reported that Yaman ibn Al-Mughirah Al-`Anzi reported that `Ata' reported from Ibn `Abbas who said: "Allah's Messenger (peace be upon him) said: 'Surah Al-Zalzalah equals half of the Qur'an, Surah Al-'Ikhlas equals one fourth of the Qur'an, and Surah Al-Kafirun equals one third

of the Qur'an." Abu `Eisa said, "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration of Yaman ibn Al-Mughirah" (Al-Tirmidhi alone narrated it and there are no similar narrations of the Hadith).

8- Mohamed ibn Marzouq Al-Basri reported that Hatem (Hatem) ibn Maymoun Abu Sahl reported from Thabit Al-Bunani from Anas ibn Malik from the Prophet (peace be upon him) that he said: "Whoever recites Surah Al-'Ikhlas two hundred times will have his sins forgiven for fifty years unless he owes a debt." It is reported with the same Isand from the Prophet (peace be upon him) that he said: "Whoever wishes to go to sleep should lay on his right side then recite Surah Al-'Ikhlas a hundred times, Allah (Glorified and Exalted be He) will say to him on Resurrection Day: "O My servant, enter Paradise on your right." Abu `Eisa said, "This Hadith is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) from the narration of Thabit from Anas. Also this Hadith has been reported in another narration from Thabit in (Sunan Al-

Tirmidhi) and there are no similar narrations of the same Hadith.

A: All the Hadiths you mentioned are not authentic and cannot be ascribed to the Prophet (peace be upon him) according to Al-Tirmidhi and others scholars of Hadith, except for two: ﴾A surah of the Qur'an containing thirty verses interceded for a man till he was forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).﴿ .

and the second is: ﴾The Prophet (peace be upon him) would not go to bed till he recited Surah Al-Sajdah

" and Surah Al-Mulk.﴿ These are two accepted Hadiths and considered acceptable by many scholars of Hadith.

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The second question of Fatwa no. 14607

Q2: Is there a Hadith reported from the Messenger (peace be upon him) that reads: "Do not call me master"? Is it an authentic or a weak Hadith? Does the Hadith that reads: "I am the master of all the sons of Adam" weaken the first Hadith? What is the Takhrij (referencing) of the two Hadiths if they are authentic? Is it permissible to call the Messenger master in the Adhan (call to Prayer) and Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer)?

A: The Hadith: "la tosaweduni" commonly pronounced as "la tosayeduni" has no origin as Al-`Ajlouny, the author of (Kashf Al-Khafa') transmitted it

As for the Hadith that reads: ❨ i am the master of the sons of Adam on Doomsday and no pride. ❩ it is a part of a long Hadith related by Imam Al-Tirmidhi from Abu Sa`id Al-Khudri and he said it is a Hadith Hasan Sahih (a good authentic Hadith).

As for calling the Messenger (peace be upon him) as master in other than the Adhan, Iqamah (call to start the Prayer) and Salah, it is permissible according to the Hadith mentioned above.

As for the Adhan, Iqamah and Tashahhud in Salah, a Muslim should recite what is reported in the Sunnah and add nothing to it because the Adhan, the Iqamah and Salah are acts of worship

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and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and must be performed only according to textual evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 14118

Q 3: 'The singer and the one listening to them are cursed", is this a Hadith or a saying of a scholar?

A: There are authentic proofs for the prohibition of listening to songs. However, the phrase which is quoted in the question is not a Sahih (authentic) Hadith.

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Second question of Fatwa no. 14160

Q 2: It is said that the Messenger of Allah (peace be upon him) said: "Fear Allah and fear those who fear Him"; is this a Sahih (authentic) Hadith?

A: The first part of the phrase which is mentioned in the question is Sahih and is narrated on the authority of Al-Nu`man that the Prophet (peace be upon him) stated: (Fear Allah, and do justice to your children.)

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Regarding the second part of the statement, "fear those who fear Allah"; this has no origin in Sunnah (whatever is reported from the Prophet, peace be upon him).

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Second question of Fatwa no. 13958

Q 2: African scholars taught us a Hadith which reads: "Allah said: 'I was an unknown treasure, but I wanted to be known so I created a creature out of my Light and called him Muhammad. All my creatures would then know me through him 'Muhammad'". We thus referred to the Qur'an and sought guidance of the following Ayah (Qur'anic verse): ﴾(And) if you differ in anything amongst yourselves﴿

A: The passage which is quoted in the question is not a Hadith and it is mentioned by Al-`Ajluny in his book Kashf Al-Khafa' as reading: "I was an unknown treasure but I wanted to be known so I created creatures and informed them of me so they knew me". Al-`Ajluny then commented that Ibn Taymiyyah said regarding this passage: "It was not said by the Prophet (peace be upon him) and it has neither Sahih (authentic) nor Da`if (weak) Sanad (chain of narrators). The same view was supported by Al-Zarkashi, Al-Hafizh Ibn Hajar, Al-Suyuti, etc. Besides, what is mentioned in the passage to the effect that the Prophet (peace be upon him) was created out of Allah's Light is not true for the Prophet (peace be upon him) was begotten by his parents just like other human beings.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14603

Q: is there an authentic Hadith that means: ("Whoever observes the Zhuhr (Noon Prayer) then follows it with four (optional) Rak`ah (units of prayer) Allah will save his face from Hell-fire") **?**

A: Imam Ahmad, As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and Al-Hakem reported from Um Habibah (may Allah be pleased with her) that she said: "I heard Allah's Messenger (peace be upon him) saying: (Whoever observes the practice of performing four Rak`ah before the Zhuhr prayer and four after the Zhuhr prayer, Allah will shield him against the Fire (of Hell).) Al-Tirmidhi said, 'It is a Hadith Hasan Sahih (good authentic Hadith)'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14094

Q: What is the meaning of the statement of the Messenger (peace be upon him): "My Shari`ah comes in three hundred sixty orders, whoever follows anyone of them will be saved." What does this mean? Please explain it in detail.

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A: As far as we know, this statement is not a Hadith.

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Fatwa no. 13793

Q: What is the degree of authenticity of the Hadith that says: "Work for your worldly life as if you will live forever, and work for the Hereafter as if you will die tomorrow." Related by Ibn `Asakir?

A: This is not a Hadith reported from the Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13836

Q: How authentic is the Hadith which says: (may Allah be merciful with a person who offers four Rak`ahs (units of Prayer) before the `Asr (Afternoon) Prayer)? May Allah reward you with the best!

A: This Hadith was related by Al-Tirmidhy in his Sunan as follows: On the authority of Ibn `Umar (may Allah be pleased with both of them) who narrated that the Prophet (peace be upon him) said, (May Allah be merciful with a person who offers four Rak`ahs before the `Asr Prayer.) He commented: It is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). The Hadith was also related by Abu Dawud, Ibn Hibban, and Ibn Khuzaymah on the authority of Ibn `Umar. Its Sanad (chain of the narrators) included Muhammad ibn Mahran

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concerning whom there was some debate. As for offering voluntary Salah before the `Asr Prayer, the following Hadith was reported on the authority of `Aly (may Allah be pleased with him) who said, (The Prophet (peace be upon him) used to offer four Rak`ahs before the `Asr Prayer.) etc. (Related by Al-Tirmidhy, Al-Nasa'y, and Ahmad) Al-Tirmidhy said: It is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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The second question of Fatwa no. 12023

Q 2: I read in the books of Adhkar (invocations and Remembrances said at certain times on a regular basis) the following: ("Anyone who enters the market and says: 'La Ilaha Illa Allah, Wahdahu La Sharika lah, Lah-ul-Mulku Wa Lah-ul-Hamd, Yuhyi Wa Yumit, Wa Huwa Hayyun La Yamut, Biyadihi-l-Khayr, Wa Huwa `Ala Kulli Shay'in Qadir' (There is nothing worthy of worship except Allah, Alone without partner, to Him belongs dominion and praise, He causes life and death and He is the Living and does not die. In His Hand is all good, and He is All-Powerful over all things), Allah will record for them a million good deeds and erase a million bad deeds and raise them a million levels.") **Is this Hadith or Dhikr (Remembrance of Allah) Sahih (authentic)? I heard some people say that it is Da`if (weak). We appreciate your advice. May Allah reward you!**

A: The Hadith in the mentioned wording was related by Al-Tirmidhy and was mentioned in the "Musnad (Hadith compilation)" without the part: (He causes life and death and He is the Living and does not die. In His Hand is all good) but with this addition at the end: (and a house will be built for them in Jannah (Paradise).) The Hadith is Da`if because its Sanad (chain of narrators) includes `Amr ibn

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Dinar Al-Masry. Ahmad said, "He is Da`if." Al-Bukhari said, "He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Ibn Ma`in said, "He is undependable and insignificant." Al-Nasa'iy said: "He is Da`if."

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The first question of Fatwa no. 13516

Q 1: A saying states: "Good will remain in me and my Ummah (nation based on one creed) until the Day of Resurrection." Is this saying a Hadith?

A: We do not know of any Hadith with that wording, but the meaning conveyed is correct on account of the Saying of Allah (Exalted be He): ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad (صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind﴿ Also, it was authentically reported that the Prophet (peace be upon him) said: ﴾"A group of people from my Ummah will always remain triumphant on the right path."﴿

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The first question of Fatwa no. 10652

Q 1: There is a widely circulated statement in some of the books of our Urdu language that reads: "There is no better man than `Ali and no sword other than Dhu Al-Faqar." Is this statement authentic?

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It is also mentioned in the books of Hadith that the Prophet (peace be upon him) said this to `Ali (may Allah be pleased with him) or was it fabricated by people? I heard that this statement is the saying of `Eisa ibn Mahran, a liar from the sect of Al-Rafidah.

A: The Hadith: "There is no man better than `Ali and no sword other than Dhu Al-Faqar" has no reference and may be from the fabrication of the Shiites. Al-Mulla `Ali Al-Qari' commented in his book Al-Asrar Al-Marfou`ah Fi Al-Akhbar Al-Mawdu`ah, which is known by Al-Maudu`at Al-Kubra: "The Hadith saying, 'There is no better man than `Ali, and there is no sword other than Dhu Al-Faqar' has no reliable reference. Indeed, it is related in a weak Athar (a narration from a Companion) from Al-Hasan ibn `Arafah Al-`Abdi on the authority of Abu Gha`far Muhamad ibn `Ali Al-Baqir who said: "An angel called Radwan announced from the Heavens in (the Battle of) Badr 'No sword other than Dhu Al-Faqar and no man better than `Ali.'" Al-Tabari mentioned this Athar in his book Al-Riyad Al-Nadirah and said, "Dhul Faqar" is the name of the sword of the Prophet (peace be upon him). It was called so because there were small holes in it. Al-Qari' added, "It is proved to be invalid for if something like this had been announced from the Heavens in the Battle of Badr all the honorable Companions (may Allah be pleased with them) would have heard it and thus it would have been reported by the great Imams. This is similar to what is related concerning beating Al-Niqarah (musical instrument) in the Battle of Badr. Out of ignorance, they attribute this act to the Angels considering that it continued from the time of the Prophet (peace be upon him) up to the present time although this contradicts reason and revelation even if it was mentioned by Ibn Marzuq and likewise Al-Qastalany in his book Al-Mawahib." This is what is mentioned by Al-Mulla (may Allah confer mercy upon him).

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Fatwa no. 11255

Q 1: Is the following Hadith considered Sahih (authentic): "Offering two Rak'ahs (units of Prayer) after using Miswak (tooth-cleansing stick) is better in reward than offering seventy Rak'ahs without using Miswak" ?

A: As far as we know, this Hadith has no origin.

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The fifth question of Fatwa no. 12262

Q 5: What is the degree of authenticity of this Hadith: learn sorcery but do not practice it?

A: This Hadith is not Sahih (authentic).

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Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 10637

Q 2:

What is the degree of authenticity of these Hadiths? a- "My Earth and My Heavens cannot encompass Me, but the heart of My believing servant encompasses Me."

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B- Abu Sa`id reported:** (I performed Hajj with **`Umar, and when he began circumambulation, he faced Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and said: I know that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (peace be upon him) kissing you I would not have kissed you. **Thereupon, `Ali said:** No, O Commander of the Believers, it can benefit and harm. Whereupon `Umar said: How? `Ali answered: With the Book of Allah, as Allah (may He be Exalted) states: (And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!") Allah created Adam, passed His hand over his back, let him know that He is his Lord and he is His servant, took his covenant and wrote it on a paper. At that time, this Stone had two eyes and a tongue. Allah ordered it to open its mouth, put the paper in it and ordered it to give testimony of the sincere people on the Day of Judgment. `Ali said: I heard the Messenger of Allah (peace be upon him) saying: Al-Hajar Al-Aswad will be brought on the Day of Judgment with a slippery tongue to testify for whomever faced it and was a believer. O, Commander of the Believers, now you know that it can bring benefit and harm. **`Umar** said: O, Abu Al-Hasan, I seek refuge in Allah to live among people you are not one of them.)

A: Sheikh Isma`il ibn Muhammad Al-`Ajluni in Vol. 2 of his book Kashf Al-Khafa' wa Muzil Al-Ilbas commented on this Hadith saying:

It was mentioned in Al-Ihya' with the wording: Allah stated, "Not the Heaven nor the Earth encompasses me, but the tender heart of my believing servant." Al-`Iraqi said in

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his comment on this Hadith: I know of no origin to this Hadith. The author of Al-Durar agreed with him following the criticism of Al-Zarkashi. Then, Al-`Iraqi said: In the Hadith narrated by Abu `Utba and recorded by Al-Tabarani, he said: The vessels of your Lord are the hearts of His righteous servants, and the most beloved to Him are the hearts that are most tender.

Ibn Taymiyah said: It is mentioned in the Israelite narrations (reported from the Jews) with no authentic reported Sanad (chain of narrators) traced back to the Prophet (peace be upon him).

The author of Al-Makasid said following what his Sheikh mentioned in Al-La'li': It has no authentic reported Sanad from the Prophet (peace be upon him) and it means that the heart of the Muslim is full of Iman (Faith) and knowledge about Allah. Otherwise, whoever says that Allah dwells in people's hearts, is more emphatically a disbeliever than Christians who attribute this characteristic to the Christ only, and he mentioned the Israelite narrations including what was related by Ahmad in the

Chapter on Zuhd on the authority of Wahb ibn Munabbih who said: Allah opened the Heavens to Hazqil and he looked at the Throne and said: O Allah, Praise be to You. Whereupon Allah said: The heavens and earth were too weak to encompass me, but the heart of my tender believing servant did. It was found in the writings of Al-Zarkashi that some scholars said: This is a batil (null and void) Hadith introduced by atheists, and is frequently narrated by `Ali ibn Wafa for his own purposes. He even says, "When you feel the desire to dance, circumambulate the house of your Lord".

B- Al-Dhahabi said, after mentioning the Hadith in his summary of the Hadiths of

Al-Mustadrak, that its Sanad contains Abu Harun Al-`Abdi whose Hadith is rejected and is not valid. Abu Zur`ah and Abu Hatim said: His Hadith is Da`if (weak). Al-Nasa'i said: He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Moreover, Al-Jawzajani said: He is a liar and his name is `Umarah ibn Guwaydah. Ibn Ma`in said: He is not trustworthy and is a liar. Ibn `Ulayyah said: He used to tell lies in Hadiths, and `Uthman ibn Abu Shayba said the same. Likewise, Ibn `Abdul-Barr said: Hadith scholars agreed on classifying the Hadiths he narrated as Da`if.

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Fatwa no. 12706

Q: he cut [a piece of meat from] the shoulder of a lamb, ate it, and then offered Salah (Prayer). Is this a Hadith of the Messenger (peace be upon him)?

A: It was reported by Ahmad and Al-Tabarani in Al-Kabir, on the authority of `Abdullah ibn Al-Haryth ibn Nawfal that Um Hakim bint Al-Zubayr told him (that the Messenger of Allah (peace be upon him) entered upon Duba`ah, and cut off [a slice of meat] from the shoulder of a sheep and ate from it, then he offered Salah without performing Wudu' (ablution) after eating.) In Majma`-ul-Zawa'id, Al-Haythami said, "The Hadith was narrated by Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim).

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It was reported by Imam Ahmad on the authority of Um Hakim bint Al-Zubayr that she said, (I handed to the Prophet of Allah (peace be upon him) a shoulder meat of which he ate and then he offered Salah.") He said, in Majma`-ul-Zawa'id, "Its narrators are Thiqah (trustworthy)."

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Fatwa no. 12430

Q: Your Honor, what is your opinion concerning the following statement: "If He judges me, I will judge Him." This statement was mentioned in the Hadith: While the Messenger of Allah (peace be upon him) was circumambulating the Ka`bah, he heard a Bedouin saying: O the Most Bountiful. The Prophet (peace be upon him) repeated after him: O the Most Bountiful. The Bedouin headed in the direction of Al-Mizab and said: O the Most Bountiful. The Prophet (peace be upon him) repeated after him: O the Most Bountiful. The Bedouin turned to him and said: O person of bright face and agile body, do you mock at me? By Allah, except for your bright face and agile body, I would report you to my beloved (Prophet) Muhammad. The Messenger smiled and said: Do not you know your Prophet, O my fellow Bedouin? The Bedouin man said: No. The Prophet said: How did you believe in him? I believed in his Prophethood without (even) seeing him and believed his mission without meeting him. The Prophet (peace be upon him) said: O

Bedouin, know that I am your Prophet in this world and your intercessor in the Hereafter. The Bedouin knelt down to kiss the hand of the Prophet (peace be upon him) but the Prophet (peace be upon him) said: Stand up O fellow Arab, do not do as Persians do with their kings for Allah did not send me as an arrogant despot. He sent me with the truth as a bearer of glad tidings and a warner. Gabriel descended and said to me: Al-Salam (the Peace i.e. one of Allah's Names) sends you greetings and says to you: Inform the Bedouin that he should not be deceived with Our tolerance or Bounty because we will judge him for the small and the great, and the wick and the husk of a date. The Bedouin said: Will Allah judge me O Messenger of Allah? He said: Yes, if He wills. The Bedouin said: By His Glory and Magnificence, if He judges me, I will judge Him. The Prophet (peace be upon him) said: On what O fellow Arab? He said: If Allah judges me for a fault, I will judge Him for His Forgiveness, and if He judges me on a sin, I will judge Him for His Pardon, and if He judges me on my miserliness, I will judge Him for His Bounty. The Prophet (peace be upon him) cried until his beard was wet (from tears), thereupon, Gabriel descended and said to the Prophet (peace be upon him): O Muhammad, Al-Salam sends you greetings and says to you: Stop your crying for it has distracted the Bearers of the Thrown (i.e. the angels who carry the Thrown of Allah) and inform your fellow Arab that we will not judge him and he will not judge Us and he will be your companion in Paradise.

A: The mentioned saying is not a Hadith.

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Third question of Fatwa no. 14428

Q 3: What is the best book of commentary on the Sahih (authentic) Book of Hadith of Imam Al-Bukhari?

A: amongst the best commentaries on the Sahih (authentic) Book of Hadith of Imam Al-Bukhari is the book of Fath Al-Bari of Imam Ibn Hajar (may Allah be merciful with him).

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The second question of Fatwa no. 21642

Q 2: It is reported that the Messenger of Allah (peace be upon him) said, "Anyone who does not pray `Asr (Afternoon) Prayer will have his (good) deeds annulled." The Messenger of Allah (peace be upon him) spoke the truth. My question is whether all good deeds of such a person will be annulled? Please explain the Hadith for me.

A: The correct wording of the Hadith is: (Anyone who misses the `Asr Prayer (intentionally) will have all their (good) deeds annulled.) The Hadith refers to those who deliberately delay the performance of the obligatory Salah (Prayer) until the expiry of its time and it is to be understood according to its literal meaning. Moreover, some scholars are of the view that the deliberate delaying of the performance of the obligatory Salah until the expiry of its time is tantamount to Riddah (apostasy). Finally, some

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other scholars are of the opinion that the Hadith in question is one of the Wa`id Hadith (Threat Hadith that mention certain punishments for certain sins though the same may not necessarily be applied to all cases).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18340

Q: It was authentically reported that the Prophet (peace be upon him) stated: (tell the person whoever utters `Aza'ul- Jahiliyah (words used in pre-Islamic days) "U`dud Bihinn Abika" i.e. go bite your fathers' penis!) What is the meaning of the Hadith?

A: The meaning of "`Aza'ul- Jahiliyah" is taking pride in belonging to a specific tribe or clan by mentioning its name haughtily or arrogantly. Therefore, the Prophet (peace be upon them) said that whoever hears someone boasting about belonging to a particular tribe should tell them to : "U`dud Bihinn Abika" i.e. "go bite your father's penis" thus reminding them that they were once despicable sperm ejaculated from the penis to stop them from behaving arrogantly.

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Fatwa no. 18599

Q: I would like to know from your Eminence about the authenticity of the following Hadith because plots are being hatched against our Ummah (nation based on one creed) to drag it into Shirk (associating others with Allah in His Divinity or worship), may Allah save us from that. It is ascribed to the Prophet (peace be upon him) that he said, "Anyone who visits my grave deserves my intercession." and: (In the space between my grave and my pulpit lies a garden from the gardens of Paradise.) **Are these sayings reported from the Prophet (peace be upon him)? Are they narrated in authentic books of Hadith?**

A: The Hadith reported from the Prophet (peace be upon him) with the wording: "Anyone who visits my grave deserves a surety of intercession for them" is narrated by Al-Daraqutny from the Hadith reported by Musa ibn Hilal Al-`Abdy. Abu Hatim said: Musa's uprightness as a narrator is not verified. Al-`Aqily said: The Hadith of Musa are not authentic and cannot be supported by other Hadith and nothing in this regard is authentic.

Some of the learned scholars of Hadith, Shaykhul-Islam Ibn Taymiyyah included, were of the view that such Hadith is fabricated.

As for the Hadith: (in the space between my grave and my pulpit lies a garden from the gardens of Paradise.) Shaykhul-Islam Ibn Taymiyyah said in his book (Majmu` Al-Fatawa, vol.1, p.236), "It is authentically reported that he (peace be upon him) said, (In the space between my house and my pulpit lies a garden

from the gardens of Paradise.) This is the authentically reported narration of the Hadith. But some narrators mentioned the interpretation of "my grave" while, when the Prophet (peace be upon him) said this Hadith, he was not in his grave at the time. Therefore the Companions did not disagree on this Hadith. In fact they disagreed on the place where they should bury the Prophet. Had they heard this Hadith, it would have been evidence for them in solving the dispute.

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Fatwa no. 18610

Q: It was mentioned in the Islamic Researches Magazine, issue no. 39, Rabi` Al-Awwal, Rabi` Al-Akhir, Jumada Al-Ula, Jumada Al-Akhirah, 1414 A.H., p. 93,

The first question of Fatwa no.5957:

Following is the Hadith quoted by Shaykh Nasir Al-Din Al-Albany when he edited "Al-Jami` Al-Saghir wa Zyadatuh" by Al-Hafizh Al-Suyuty. The Hadith states the following, (**my Lord (may He be Blessed and Exalted) came to me this night in the best shape** and said to me, "O, Muhammad!

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Do you know about what the chief angels on high differ?" I said, "No." He put His Hand between my shoulders until I felt the coldness of His Hand on my chest. Consequently, I had knowledge of everything on earth and heaven.) **Narrated by Al-Tirmidhy and Imam Ahmad on the authority of Ibn `Abbas.**

Is this Sahih (authentic) Hadith? Please explain this Hadith in detail. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It was mentioned by Imam Ahmad in his Musnad (Hadith compilation) that `Abdullah narrated that his father narrated to him from Abu Sa`id, the servant of Banu Hashim, from Jahdam i.e. Al-Yamamy, from Yahya ibn Abu Kathir, from Zayd ibn Abu Sallam, from Abu Sallam, i.e. Zayd ibn Sallam ibn Abu Sallam who was named after his grandfather, that `Abdul-Rahman ibn `Ayyash Al-Hadramy narrated to him from Malik ibn Yakhamir that Mu`adh ibn Jabal said, (The Messenger of Allah (peace be upon him) stayed at home one day and did not go out to offer the Fajr (Dawn) Prayer until the sun almost rose. Then, he came out and offered Salah (Prayer) quickly. After Salah, he asked us to remain in our places, and then he said to us, "I will tell you what made me late. I stayed up to offer Salah at night, and I fell asleep while I was offering Salah. When I woke up, I saw My Lord (may He be Glorified and Exalted) in the best shape. He said to me, 'O, Muhammad! Do you know about what the chief angels on high differ?' I said, O, Allah! I have no idea.' He put His Palm between my shoulders until I felt

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the coldness of His fingertips on my chest. Consequently, I had knowledge of everything on earth and heaven. He asked me, 'O, Muhammad! Do you know about what the chief angels on high differ?' I said, 'About Kaffarahs (expiations).' He said, 'What are Kaffarahs?' I said, 'Walking to join the congregational Salah, sitting in the Masjid (mosque) after Salah, and performing Wudu' (ablution) thoroughly when it is cold.' He asked me, 'What are the degrees?' I said, 'Feeding the needy, lenient speech and offering Salah while people are asleep.' He said, 'Ask Me anything.' I said, 'O, Allah! I ask You to help me do good deeds and abstain from evil ones, grant me the love of needy people, forgive me and have mercy on me. If you want to put some people to trial, make me die before that. I ask You to grant me Your love, the love of those who love You, and the love of deeds that bring me closer to You.' The Messenger of Allah (peace be upon him) then said, 'These words are right, so

learn them.'") (The Musnad of Imam Ahmad, volume 5, p. 243). It was also related by Al-Tirmidhy who said this Hadith is Hasan Sahih (good, authentic Hadith). He asked Muhammad ibn Isma`il (i.e. Al-Bukhari) about it and he said it is Sahih. The opinion of the Salaf (righteous predecessors) in such Hadith related to Allah's Attributes is accepting them as they are, without Takyif (questioning Allah's Attributes), Tashbih (comparison), Ta`til (denial of Allah's Attributes) or Ta'wil (allegorical interpretation). We should believe in them while believing at the same time that there is nothing like Allah; and He is the All-Hearer, the All-Seer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19914

Q: I have a question regarding a Hadith that I read in an old book. Following is its text: On the authority of Hisham ibn Harith from Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, "Shall I teach you something to learn by heart"? He replied, "Yes O Messenger of Allah." The Messenger (peace be upon him) said, "Write then the whole Surah (Qur'anic chapter) of Al-Fatihah using saffron in a washbowl, then (write) the whole Surah of Al-Mulk, then the whole Surah of Al-Hashr, then the whole Surah of Al-Waqi`ah, then pour into such washbowl from the water of Zamzam (a well near the Ka`bah), or from the rain water, or from the sea water. You should then drink such water on an empty stomach after being mixed with three mithqals of frankincense, ten mithqals of honey, and ten mithqals of sugar. Afterwards, you should pray two Rak`ahs (units of Prayer) in each one of them you recite Surah Al-Ikhlas fifty times after reciting Surah Al-Fatihah. Then you should observe Sawm (Fast) for the following day." Ibn `Abbas said, "I did so and I got the reward declared by the Prophet (peace be upon him)." Ibn `Abbas continued, "You will be a Hafizh (a person who memorizes the whole Qur'an) in forty days. This applies to those who are younger than sixty years of age."

I would like to ask Your Eminence, O Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz: Is the Hadith quoted above Sahih (authentic) or Da`if (weak)?

It is worth mentioning that such Hadith is mentioned in the book of Khazinat Al-Asrar Al-Kubra Hilyat Al-Adhkar

which is compiled by Muhammad Haqqy Al-Nazly; what is your opinion regarding this book?

A: As far as we know, no origin can be ascribed to the Prophet (peace be upon him) for the Hadith in question. Moreover, its Matn (text of a Hadith) is obviously unacceptable.

Regarding the book which is mentioned in the question, we do not have a copy of it. However, you may send us a copy so that we may look into it then inform you of our opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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